



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

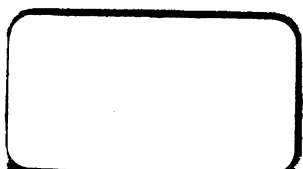
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

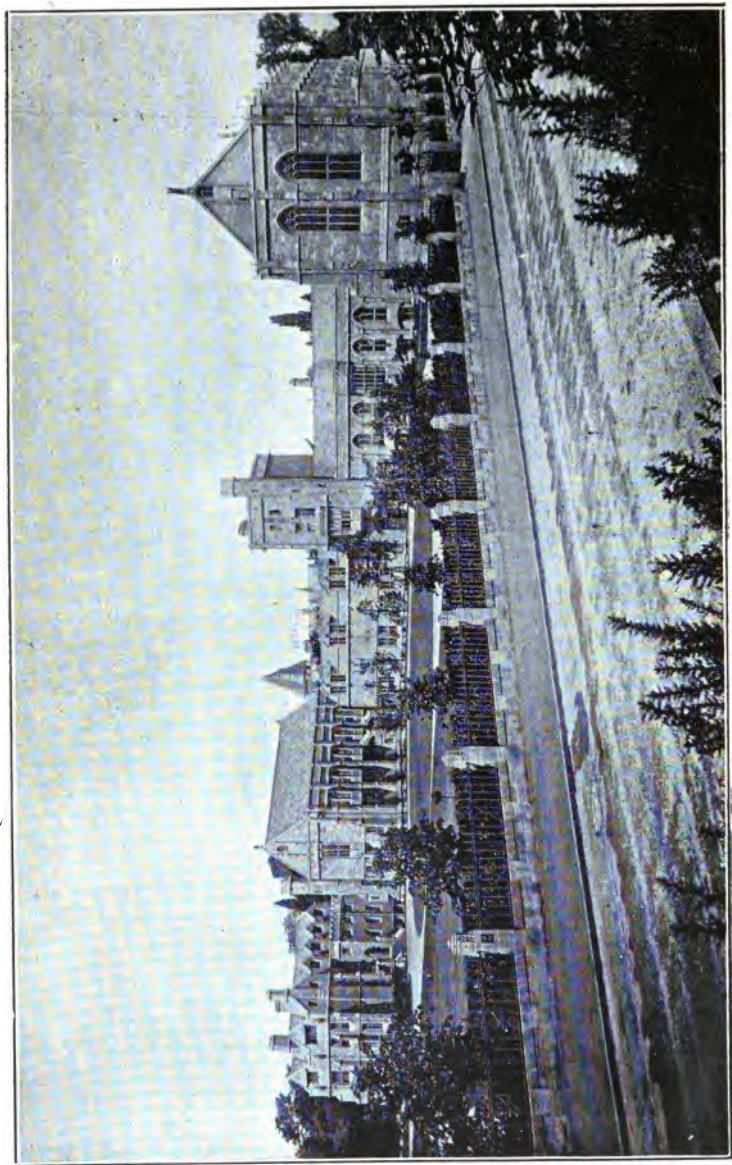


CO
(Berkeley)
SUMMER



Richard Lelover J. P.

Aug 10th 1905.



MANSFIELD COLLEGE, OXFORD.

HISTORY

OF THE

CONGREGATIONAL CHURCHES

IN THE

BERKS, SOUTH OXON AND SOUTH BUCKS

ASSOCIATION,

WITH NOTES ON THE

EARLIER NONCONFORMIST HISTORY of the DISTRICT,

BY

W. H. SUMMERS,

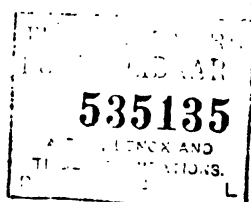
HUNGERFORD.

WITH MAP & NUMEROUS ILLUSTRATIONS,

NEWBURY :

PRINTED AND PUBLISHED BY W. J. BLACKET.

1905.
oo.



PREFACE.

The task of setting forth in outline the history of the churches in this Association presents one difficulty which scarcely exists in the case of any other Congregational Association in the country. It has always been more or less independent of county boundaries. At the present time, it includes the whole of Berkshire, with about two-thirds of Oxfordshire and one-third of Buckinghamshire. But two churches in Middlesex, with one church and two mission-stations in Hampshire, are comprised within its limits; and in the past it has extended its operations further into Middlesex, and even into Wiltshire and Hertfordshire.

The author at one time thought of compiling three county histories, of Berkshire, Oxfordshire, and Buckinghamshire respectively. This plan, however, proved open to a two-fold objection. In the first place, the churches in part of the two latter counties are included in a different association (the North Bucks Union), and he had not the same opportunity of becoming acquainted with their history as he has enjoyed in the case of the Association in whose bounds his whole ministerial career has been spent, although in the pastoral charge of three successive churches. And again, there are instances, as in the south of Oxfordshire, where the entire history of churches was so closely identified with that of others on the other side of the river, that it was difficult to deal with them separately. These considerations have led him to put the records with which he was dealing in the form of an Association history rather than in that of county histories.

The plan of the work does not include any detailed account of those churches (such as Staines, Providence

St. Paul's
Dec. 20, 1911 4/11

Church at Uxbridge, and Highworth) which have withdrawn from the Association to connect themselves with other similar bodies. But on the other hand, it includes, not only the history of all Congregational churches lying within the present area of the Association which are now extinct, but also that of the old Presbyterian churches within the limits referred to, which were in close alliance with others that have changed their form of government, and are now among our most successful and influential churches.

In addition to the sources described in the "Introductory Sketch" as giving a view of the position of Nonconformity at successive periods (1662, 1669, 1672, 1715, 1772), much interesting material has been gathered from the old volumes of the *Evangelical Magazine*, especially as to the date of chapel-openings, ordinations, etc.; while another important source has been the series of articles dealing with Nonconformist history in Berks and Bucks, to be found in the *Congregational Magazine* for 1818 and 1819. The statements in these articles, however, require to be carefully tested, as they are compiled in a very uncritical manner; and the same is unfortunately the case with some of the memoirs of deceased ministers in the *Congregational Year-Book*, though these last have proved invaluable for the nineteenth century period.

The writer has to acknowledge the valued and ungrudging help which he has received from the ministers and deacons of the Associated churches, and also his indebtedness to several small histories of separate churches, acknowledgments of which will be found under the various headings. In several cases he has had the opportunity of examining original church books and other MSS. It would therefore be a difficult task to render acknowledgment in all cases where it is due, but mention must be made of the Rev. G. P. Jarvis, of High Wycombe, whose

long and wide experience of the affairs of the Associated churches have made his assistance of singular value. Mr. H. Paintin, of Oxford, must also be mentioned as having made practical suggestions of great service.

A word may be added with regard to the illustrations. It has not been found practicable to include views of all the buildings referred to, but it is hoped that the selection will be found to be fairly representative. It was judged best not to include the portraits of living ministers, and it is to be regretted that the expense of "blocks" has precluded the possibility of including more than one or two of deceased worthies. Most of the blocks used are the property of the respective churches, but those of Chalfont, Bucklebury, and Mortimer West are inserted by kind permission of the proprietors of the *Congregational Magazine*. For the map of the churches, the writer has to acknowledge the kind assistance of Mr. C. Camburn, of Hungerford.*

The author now dedicates the fruit of some six or seven years' research to the churches whose story he has sought to record, in the hope that by the blessing of the great Head of the Church, it may be the means of awakening fresh interest in the story of the struggles by which our forefathers have won for us the liberty which we now enjoy.

3, FAIR VIEW PLACE,
HUNGERFORD,
June, 1905.

* No attempt has been made to define upon the map a northern boundary for the Association. The boundary assigned to it in the *Congregational Year Book* (1905—page 200) has never been accepted by the Association, and is open to several objections.

TABLE OF CONTENTS.

PREFACE.	iii- v
INTRODUCTORY HISTORICAL SKETCH....	1- 12
EARLY HISTORY OF ASSOCIATION. ...	13- 19
HISTORY OF THE CHURCHES—	20-275

EASTERN DISTRICT.

Beaconsfield	20	Uxbridge (Old Meeting)	66
Burnham	30	Windsor	72
Chalfont St. Giles ...	34	Wooburn (Core's End)	81
Chesham	39	<i>Beggar's Hill</i> ...	89
Maidenhead	45	<i>Well End</i>	89
Marlow	54	High Wycombe :—	
Poyle	58	Crendon Street ...	89
Slough (with <i>Chalvey</i>)	61	Ebenezer & Trinity	98
<i>Langley</i>	64	<i>West Wycombe</i> ...	100
Stokenchurch	64	<i>Wycombe Marsh</i>	100

CENTRAL DISTRICT.

Bracknell	101	Reading—Castle Street	
Bucklebury	103	<i>Binfield Heath</i> ...	189
Goring	107	<i>Coley</i>	190
<i>South Stoke</i>	110	<i>Pound Green</i> ...	190
Hambleton	111	<i>Sonning</i>	190
Henley	115	<i>Woodley</i>	191
<i>Nettlebed</i>	124	<i>Wargrave</i>	192
Hungerford	125	Reading—Trinity ...	194
Mortimer West	133	<i>Spencer's Wood</i> ...	197
Newbury	136	<i>Sulhamstead</i>	198
<i>Ecchinswell</i>	148	<i>Basildon</i>	198
<i>East Woodhay</i>	148	Reading—Salem ...	198
<i>Weston</i>	149	Reading—London	
<i>Hamstead Marshall</i>	149	Street	200
Pangbourne	150	Reading—Ebenezer ...	201
Peppard	152	Reading—Augustine	201
Reading—Broad Street	156	Stoke Row	202
<i>Tilehurst</i>	175	Sunningdale	203
<i>Rokeby Hall</i>	176	Thatcham	204
<i>Arborfield</i>	177	Theale	209
Reading—Castle Street	178	Twyford	210
<i>Caversham Hill</i>	187	Woolhampton	213

NORTHERN DISTRICT.

Abingdon	214	Oxford	242
<i>Sutton Courtney</i> ...	224	„ New Road ...	246
Chinnor	225	„ George Street ...	250
<i>Kingston Blount, etc</i> ...	228	<i>Cumnor</i>	254
Faringdon	229	<i>Temple Cowley</i> ...	254
Stanford	234	Oxford—Cowley Road ...	255
Shellingford	235	<i>Marston</i>	256
Fernham	236	<i>Marston Road</i> ...	256
<i>Uffington</i>	237	Oxford—Summertown ...	256
<i>Great Coxwell</i>	237	Tetsworth	258
Frilford and Longworth Mission ...	238	Thame	262
Langford	239	Wheatley	265
<i>Filkins</i>	241	Great Haseley	268
		Witney	268

APPENDIX A.—Former Presbyterian Churches
and “Conventicles.” ... 276-294

APPENDIX B.—Former Congregational Churches
and “Conventicles.” ... 295-310

APPENDIX C.—Mansfield College, Oxford ... 311-313

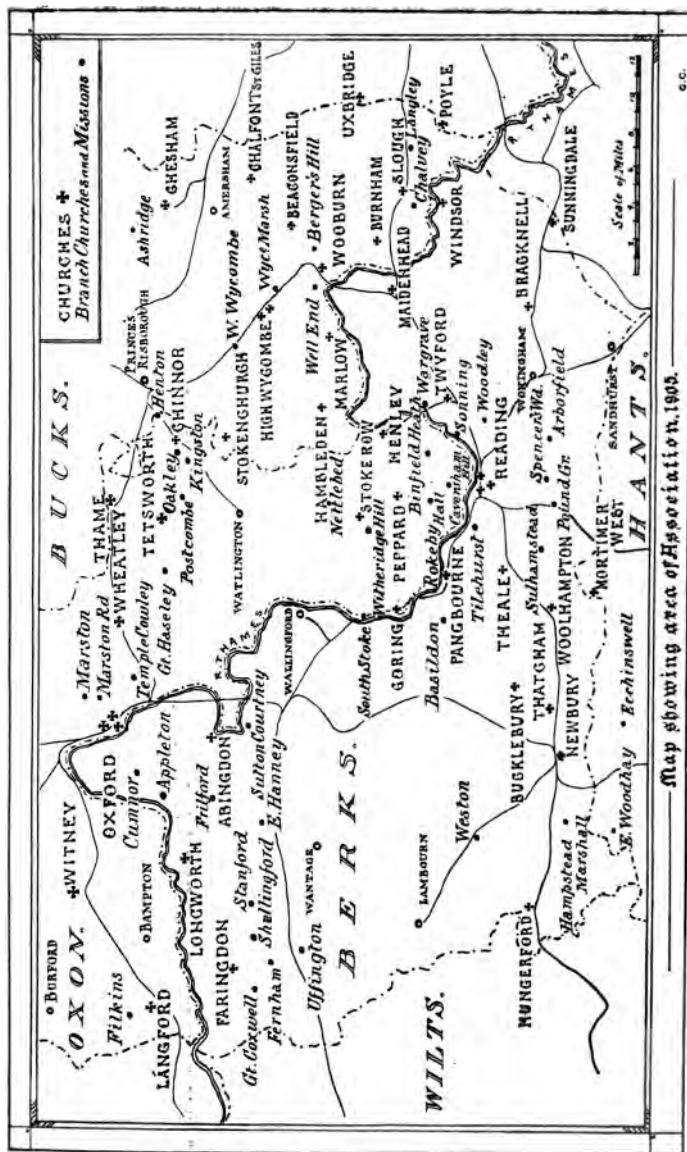
ADDENDA AND CORRECTIONS ... 314-315

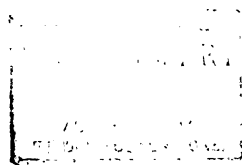
INDEX I.—General ... 316-323

INDEX II.—Nonconformist Ministers, Pastor-Evangelists,
and Missionaries, 1662-1905. ... 324-331

LIST OF ILLUSTRATIONS.

Mansfield College, Oxford	FRONTISPIECE.
Map of the Association District ...	Opposite page viii
Portrait of Rev. Archibald Douglas ...	16
Beaconsfield Con. Church—Interior ...	24
Milton's Cottage and Congregational Church, Chalfont St. Giles ...	32
Congregational Church, Chesham ...	40
Rev. John Cooke's Chapel, Maidenhead ...	44
Portrait of Rev. John Cooke ...	48
Maidenhead Congregational Church ...	48
Slough ditto ...	64
Windsor ditto ...	72
Thomas Groves' House, Wooburn ...	80
Wooburn Chapel and Manse ...	88
Trinity Church, High Wycombe ...	96
Bucklebury—Chapel, and View on Common ...	104
Congregational Church, Hungerford ...	128
Chapel, Mortimer West... ..	132
Ditto, interior, and Founder's Tomb ...	136
Congregational Church and Schools, Newbury ...	144
Old Town Hall, Newbury ...	144
Peppard, Manse and Chapel ...	152
Reading—Broad Street Con. Church ...	160
Ditto, Interior ...	168
Tilehurst Congregational Church ...	172
Chasey Heath Cottage ...	176
Portrait of Miss Hearne ...	176
Reading—Trinity Con. Church ...	192
„ Spencer's Wood Con. Church ...	196
„ „ Young Men's Institute ...	196
Tablet erected in ditto ...	196
Sulhampstead Chapel ...	200
Basildon Chapel ...	200
Thatcham Congregational Ch., exterior ...	208
„ „ interior ...	208
Chinnor Congregational Church ...	225
Oxford—Cowley Road Con. Church ...	248
„ Summertown Congregational Church and Schools ...	256
Old Chapel at Cumnor, ...	256
Thame—Congregational Church ...	264





INTRODUCTORY HISTORICAL SKETCH.

This part of England was one of the first to show signs of the rising of the human conscience and intellect against the authority and corruptions of the mediæval Church in the 14th and 15th centuries. In all probability this was partly due to the labours of Wycliffe's "poor priests," going forth from Oxford to carry on their evangelistic labours in the "small uplandish towns," in the spiritual welfare of which the great Reformer displayed so warm an interest. The scanty records which are all that we have of this early movement of reform show traces of Lollardy from 1414 to 1518, not only in Oxford, but in Reading, Amersham, Newbury, High Wycombe, Abingdon, Faringdon, Hungerford, and Chesham, not to mention numerous villages. In 1521, John Longland, Bishop of Lincoln, acting apparently in concert with the Bishops of London and Salisbury, held an inquiry into the renewed prevalence of Lollardy in this district. Curiously enough, the area affected is almost exactly coincident with that of our present Association. Cases of heresy were reported at Amersham, Chesham, Great and Little Missenden, High Wycombe and West Wycombe, Hambleden, Marlow, Wooburn, Penn, Beaconsfield, Iver, Denham, Dorney, and Horton, in South Bucks; from Windsor, Reading, Cookham, Bisham, Newbury, East and West Hendred, Wantage, Upton, Steventon, Ginge, Charney, and Hungerford, in Berkshire; and

from Witney, Asthall, Burford, Stanlake, Clanfield, Oxford, Wheatley, and Henley, in South Oxfordshire. At Amersham and Newbury there were organised and numerous societies which presented points of analogy with later Congregational churches. During the reigns of Henry VII. and Henry VIII., six or seven suffered martyrdom at Amersham, one at Chesham, three at Windsor, and one at least at Newbury. The district suffered less under the Marian persecution. Three were burned on the Lynch Green at Uxbridge, and there is some reason to think that these may have been Anabaptists, but they seem to have been brought there from a distance.

The records of Puritan feeling in this part of the country during the reigns of Elizabeth and James I., though comparatively scanty, show that Puritanism met with influential support from the country gentry and others. Early in the reign of Charles I., a series of letters written by Dr. John Andrews, rector of Beaconsfield, and preserved among the State Papers in the Record Office, show that South Bucks was, as he expresses it, "foully tainted with Puritanism." Thomas Valentine, of Chalfont St. Giles, and Elkanah Gladman, of Chesham, were suspended from their livings for not reading the Book of Sports.

When the great struggle broke out between Charles I. and his Parliament, this part of England not only became the scene of some of the most important military operations (the siege of Reading, the two battles of Newbury, the engagement at Chalgrove Field, etc.), but it was noteworthy as the abode of some of the great leaders on the Parliamentary side. The immortal John Hampden exercised a powerful influence over South Bucks. Speaker Lenthall resided at Witney, and Harry Martin in the Vale of the White Horse, not to mention other well-known names, such as the Bulstrode, Goodwin, and Whitelocke families.

No organised Congregational Church seems to have been formed during the reign of Charles I., or the Commonwealth, although there are Baptist Churches in this part of England which date from this period. The repressive enactments which followed the Restoration, by expelling the more advanced elements which had found a home in Cromwell's State Church, altogether changed the aspect of affairs. Calamy gives a list of just thirty clergy who were ejected or silenced in Berkshire, either by the Act of 1660, which restored to their livings the "sequestered" Royalist Clergy, or by the famous Act of Uniformity in 1662. Seven of these afterwards conformed. One name, Daniel Rayner, of "Burley," is apparently an error. The other twenty include John Clark, vicar of Hungerford; Thomas Cheeseman, M.A., vicar of East Garston; Simon Barret, rector of Great Shefford; William Gough, rector of Inkpen; Mr. Rawlings, rector of Hampstead Marshall; Benjamin Woodbridge, M.A., rector of Newbury; Henry Backaller and John Woodbridge, "silenced" in the same town; Thomas Voisey, vicar of Thatcham; John James, M.A., rector of Ilsley; Mr. Pinkney, rector of St. Mary, Wallingford, and Mr. Ireland, of the same town; Edward West, M.A., vicar of Little Wittenham; Richard Comyns, M.A., of Cholsey; James Baron, B.D., rector of "Hendred"; John Smith, rector of Bradfield; Samuel Smith, of Stanford Dingley; Mr. Smallwood, of Bucklebury; Christopher Fowler, M.A., Vicar of St. Mary, Reading; Thomas Woodward, vicar of Bray; Rowland Stedman, M.A., vicar of Wokingham; and John Brice, rector of Easthampstead. These names are distributed fairly equally over the whole county.

In Oxfordshire, the case was different. Fifty-five heads of colleges, fellows, and students are stated to have been ejected from the University in 1660. But Calamy only mentions twenty-six parish clergy, three of

whom afterwards conformed, and two seem really to belong to other counties. Most of the remaining eighteen belonged to the north of the county, the intensely Puritan district round Banbury. Those which belonged to the area considered in the present work were Samuel Birch, M.A., vicar of Brampton ; John Osborn, M.A., of the same town ; Dr. Ward, rector of Garsington ; William Brice, of Henley ; Anthony Stephens, of Haseley ; and William Gilbert, lecturer at Witney.

If the Puritanism of Oxfordshire was predominantly in the north, that of Buckinghamshire was just as markedly concentrated in the south. Besides six officials and fellows of Eton, Calamy gives twenty-eight names, including George Fownes, vicar of High Wycombe, who resigned just after the Restoration from dissatisfaction with the position of affairs. Besides Mr. Fownes, fifteen at least belong to South Bucks ; the others being William Dyer, curate of Cholesbury ; Benjamin Agas, M.A., rector of Chenies ; Thomas Valentine, B.D., rector of Chalfont St. Giles ; Hugh Butler, rector of Beaconsfield ; Benjamin Perkins, vicar of Burnham ; Nathanael Vincent, M.A., rector of Langley Marish ; Robert Hall, curate of Colnbrook ; Mr. Edwards, of Taplow (a doubtful case) ; William Reeves, B.A., rector of Wraysbury ; Thomas Gardener, rector of Farnham Royal ; Hierom Gregory, vicar of Little Marlow ; Paul Sutton, lecturer at Great Marlow ; Henry Goodeare, rector of Hambleden ; John Saunders, rector of Great Hampden ; and George Swinnock, M.A., vicar of Great Kimble.

The accuracy of Calamy's lists has been loudly called in question. But both the Anglicans who have attacked him and the Nonconformists who have championed him have overlooked the fact that he did not merely profess to give a list of all who were ejected in 1662, but included those who had been deprived on the ground of unsatisfactory title in 1660, and whose

path to future preferment was effectually barred by the later Act. On the other hand, his list is certainly incomplete. An interesting MS. is extant (now or recently in the possession of Mr. Heatherington, of Eton), giving particulars of the deprivation in 1660 of Richard Carter, rector of Upton-cum-Chalvey; and other cases might be mentioned.

The list in the Congregational Year-Book gives eight churches within our area as dating from 1662 (Chalfont St. Giles, Maidenhead, Uxbridge Old Meeting, Wycombe, Henley, Newbury, Reading, Broad Street, and Witney.) But it must be confessed that the date in every case is purely inferential. In no one of the eight is there decisive evidence of the existence of the church as an organised body for some six or seven years after. Still, it is morally certain that where the ejected ministers remained in the same parish, they at once took steps to gather their followers into church fellowship. It was this, in fact, which gave rise to the Conventicle Act of the following year. This was followed by the Oxford Five Mile Act of 1665, which did not, as popularly supposed, forbid the Nonconformists to worship within five miles of a borough town. That was already forbidden by the Conventicle Act. As Dr. Brown has said, we cannot speak of Five Mile Act chapels, any more than we can speak of the snakes of Iceland. But it forbade the ejected and silenced ministers to reside within five miles of either a borough town or the place where they formerly exercised their ministry. This threw matters into great confusion; but the Puritan ministers largely surmounted the difficulty by organising a kind of evangelistic itinerancy, and riding from place to place in disguise; while many of them were shielded by the protection or connivance of influential supporters.

In 1669, Archbishop Sheldon issued a series of inquiries to the clergy of the province of Canterbury,

with reference to the number and nature of the "conventicles" in the several dioceses. The return is preserved in the Lambeth Palace Library (Tenison MSS. 639). Many belonged to the Baptists, Quakers, and smaller sects, but we have here to do only with those which were returned as Presbyterian or Congregational, or which there is reason to believe came under those headings. The two bodies were already closely allied. At Reading, at Newbury, and no doubt in other places, they met for worship in common. Presbyterian conventicles are reported at Newbury, East Ilsley, Lambourne, Bradfield, Windsor, Reading, Abingdon, Tubney, Pusey, Childrey, Hungerford, Wokingham, and Wantage. Particulars will be found under the respective headings wherever the formation of a permanent church resulted. It is stated that a meeting had been held at Wallingford, but was discontinued about 1667. The word "Congregational" or "Independent" does not occur.

In South Buckinghamshire, we find similar gatherings at Colnbrook, Chalfont St. Giles, Wycombe, and Amersham. At Wycombe the Presbyterians and Independents met together.

The Oxfordshire returns are missing.

With these lists we are able to compare the licenses granted to hold services under the Declaration of Indulgence three years later, and preserved in the Record Office. Licenses were granted for all the Berkshire conventicles reported in 1669, except Bradfield and Childrey, and in addition for meetings at Sandhurst, Hinton Waldrist, Shalbourne, Shippond, Upton, South Moreton, Hagbourne, and Cholsey.

In South Oxfordshire, licenses were given for Oxford, Henley, Nettlebed, Witney, Stanton Harcourt, Watlington, Mapledurham, Milton, Dorchester, Ship-lake, Thame, Sandford, Shilton, and Radcot.

In South Buckinghamshire, for High Wycombe,

Amersham, Chalfont St. Giles, West Wycombe, and Little Marlow, as well as for Uxbridge, in Middlesex.

When the Act of Toleration in 1689 rendered it legal for Dissenters to meet publicly for worship, Nonconformity in some instances broke up fresh ground. Churches were founded at Faringdon, Bucklebury, Aston Tirrold, &c. We find the cause at Great Marlow dating from 1693, that at Abingdon from 1700, the "Old Meeting" at Beaconsfield from 1704 or earlier, and the church at Chesham in existence before 1715. On the other hand much ground was lost. The number of Presbyterian and Congregational meetings existing in 1715 was only about half that of the "conventicles" which had been licensed in 1672. In all probability, many of those existing at the earlier date were merely preaching stations; and when the older generation of Puritan yeomen and gentry died out, their successors were apt to conform to the Establishment, and the "church in the house" which often marked the older period came to an end. Internal divisions also arose, and both at Reading and Newbury the Presbyterians separated from the Independents.

In the Evans MSS. preserved in Dr. Williams' Library there is a MS. list of the Nonconformist churches throughout England, dated 1715, with some rough statistical particulars. The Berkshire list is said to have been compiled by Mr., afterwards Lord Barrington. It gives three Independent churches (at Reading, Newbury, and Beech Hill), and twelve Presbyterian ones (at Reading, Windsor, Newbury, Wallingford, Abingdon, Hungerford, Wantage, Wokingham, Maidenhead, Faringdon, Aston Tirrold, and Bucklebury). The only Independent church in South Oxon was at Henley, and there were Presbyterian ones at Oxford, Witney, and Thame. In South Bucks, there were Presbyterian causes at Wycombe, Marlow, Beaconsfield, Prince's Risborough, and Chalfont St

Giles, besides one at Chesham, originally Presbyterian, which had just become Independent.

There was practically little difference between a Presbyterian and an Independent church in those days, except in one important particular. In the latter the minister was appointed by the whole body of the members; in the Presbyterian church he was chosen by the trustees. This may have had something to do with the rapid spread of negative theology in the Presbyterian churches, and with the decadence which followed it. Church after church closed its doors. At Wantage and Oxford, the old Presbyterian causes were merged in the Baptist congregations. In the Evans MSS. is another list, headed "State of the Dissenting Interest," and dated 1772. The picture it presents is gloomy in the extreme. The fourteen Berkshire churches of 1715 were reduced to eight (two at Reading, two at Newbury, and one each at Abingdon, Aston, Wokingham, and Maidenhead); and two or three of these were on the verge of extinction. In South Oxfordshire Thame had disappeared, and Henley was the only church with a settled minister. The six churches in South Buckinghamshire remained, but the one at Prince's Risborough became extinct shortly after.

During the half-century and more between 1715 and 1768, not a single new church seems to have been formed. It is true that 1750 is given in the Year Book as the date of the foundation of the church at Thame; but this is evidently erroneous, as from the church records, 1821 appears to have been the correct date.

But a brighter day was dawning. In 1768, a young student, expelled from an Oxford Hall for the crime of addressing prayer meetings, began the cause at Core's End. In 1774, services were commenced at Gold Hill, which led to the formation of a Congregational church which at a later date became Baptist. In 1768 a private soldier commenced

services in an obscure cottage at Windsor, and these led to the formation of a strong cause. In 1784 the youthful John Cooke took charge of the moribund Presbyterian church at Maidenhead, which, like nearly all the old Presbyterian churches in our area, was about this time reorganised on Congregational lines. He preached throughout the neighbourhood with apostolic power and fervour, often in the midst of furious persecutions, especially at Burnham. Meanwhile an "Evangelical Society" had been started at Reading, largely under the direction of the calm and statesman-like Archibald Douglas, and about 1797-1800, services were commenced at Twyford, Tilehurst, Basildon, Peppard, and Mortimer West. A secession took place from the Establishment at Wallingford in 1785, and a very influential one at Reading in 1798, and both ultimately led to the foundation of Congregational churches. At Chinnor, services were commenced at about the same period by converts of Whitefield and Cennick, and at Faringdon (1783) by a personal friend of Rowland Hill. A similar work was commenced at Bracknell in 1798, and the year 1800 was marked by "forward movements" at Hungerford, Beaconsfield, and Thatcham, resulting in the formation of churches which remain to this day. At Oxford, the broad-minded James Hinton, though a Baptist, was actively assisting in reviving local Independency.

The sturdy forces of a rejuvenescent Puritanism, touched with the live coals of the Methodist revival, multiplied and grew exceedingly. The men of that time as a rule cared little for the abstract principles of Congregationalism, and in many instances the chapels they built were at first regarded as undenominational, or were only attached to Congregationalism as a legal safeguard. Several of the ministers of this period had been among the itinerant preachers of Lady Huntingdon, and others were more or less in sympathy with her idea of a mediate position between Anglicanism and Dissent.

The Countess's Chapel at Goring dates from 1793 ; Mortimer did not join the Connexion till some years later. There were also "Countess's chapels" at Reading and Maidenhead ; but their history was short and obscure.

During the first twenty years of the nineteenth century, Congregationalism was especially active amidst the romantic scenery of the Chiltern Hills in Oxfordshire and Bucks. We find during this period services commenced at Lane End (1801), West Wycombe (1805), Hambleden (1806), Mapledurham (1809), Watlington (1812), Pangbourne (about 1814), Stoke Row (1816), South Stoke, Tetsworth, and Stokenchurch (all about 1820). Congregationalism thus took its part in raising the tone of life, during those troubled years of the great Continental War, in a part of England which for centuries had been notorious for its brutality and degradation. Other aggressive work was commenced in the valley of the Thames, at Poyle, Chalvey, Langley, and Sonning, and the services from which the Newbury village stations took their rise, with the interesting cause at Bucklebury, also dated from this period.

But unhappily, the internal life of the churches was disturbed at this period by difficulties arising partly from theological controversy and partly from personal feeling. A certain section of church members were intensely Calvinistic, had no sympathy with the evangelical fervour of their ministers, and fiercely resented the exercise of church discipline.

Secessions, happily short lived, took place on these grounds from the churches at Maidenhead, Wycombe, Chinnor, Reading, and Henley. The cause at Thame dates from 1821, but during the ten years after that date, with one shining exception, the only aggressive movements seem to have been abortive attempts to form churches at Wokingham and Wantage, on the ground already occupied by the Baptists. Still, much

consolidating work was being done; and in several instances permanent structures took the place of older and less suitable buildings. The "shining exception" just referred to was that of the church (not then strictly Congregational) under the care of the Rev. James Sherman, at Castle Street, Reading, who was encouraging his people to carry on village services in the villages around, from which a rich harvest was gathered in the next decade.

Between 1827 and 1836, the year of his leaving Reading, Mr. Sherman had commenced operations at Caversham Hill, Binfield Heath, Woodley, Theale, and Wargrave; commodious buildings had been put up in all, and when his church divided after his removal, the village stations all passed to the section which adhered to Congregationalism.

If 1795-1820 was the first great period of aggression in our local Congregational history, 1830-1845 was the second. In addition to the Reading stations just named, those of the Faringdon and Longworth Missions, with the church at Langford, take their rise from this period. So also do Wheatley and Great Haseley, and Spencer's Wood in the Reading district. At Oxford, George Street was founded by a secession from New Road in 1832, and Summertown owed its origin to a protest against the Tractarian movement in 1838.

Since 1845 there is little to record in the shape of the breaking up of new ground, except the formation of Trinity, Reading, by a secession from Broad Street, in the following year. This church has risen to the foremost place in point of wealth and influence; but a later secession in 1866 had but a short and troubled life.

During the last half of the nineteenth century, new missions were started in connection with the Wooburn church, in the neighbourhood of Oxford, and in 1898 at Arborfield. But the only churches founded were

Sunningdale (1865), really an offshoot of the work of the Egham church in Surrey, and Cowley Road, Oxford (1868), Slough (1852) being a continuation of the cause at Chalvey. This arrest of development has been largely due to the agricultural depression which has so deeply affected the life of this part of England. But on the other hand, nearly all our town churches have been rebuilt, enlarged, or restored, and it is to be hoped that substantial progress has been made in other directions. It is much to be wished, in the face of a revived sacerdotalism, that the opening years of the twentieth century might see a forward movement, not perhaps on the same lines, but marked by equal zeal and constancy with that of the early years of the nineteenth.

NOTES ON THE EARLY HISTORY OF THE ASSOCIATION.

Even during the seventeenth century attempts were made at uniting the Nonconformist ministers of this part of England in an "Association." In 1696 the minister of Newbury was a member of such a body, which also included those of Andover and Winchester, in Hampshire, and Marlborough in Wilts. This Association met quarterly at Newbury, and appears to have been recognised as a sort of ministerial reference committee.

Mr., afterwards Dr., Thomas Gibbons, records in his MS. diary that he preached "at an Association of ministers at Reading" on July 23rd, 1760. At the close of the eighteenth century, we find an Association of ministers existing in Buckinghamshire, and holding its meetings half-yearly. A meeting of this body was held at Chalfont St. Giles on October 12th, 1791.

The exact year of the formation of the present Association has not been positively ascertained. The most definite statement extant on the subject appears to be that contained in a paper (apparently compiled by Rev. W. Harris of Wallingford), which was read at the meeting of the Association at Wooburn, October 27th, 1847, and a printed copy of which, the only one known to exist, is in the "Historical Library" at Trinity Church, Reading. It says:—

"The Berkshire Association was formed in or

about the year 1796. In the preceding year the Rev. Archibald Douglas had removed to Reading, and he became the first secretary of the Association, in which office he continued until his decease on the 26th of March, 1839. No minutes, however, were kept of its meetings, or of the general proceedings of the Association."

As a matter of fact, Mr. Douglas did not commence his ministry at Reading until January, 1796. The report continues :—

"During the above period, fraternal intercourse among the Ministers, and incidental benefits to the Churches, by the holding of meetings three times in each year, were the objects principally contemplated. It was customary to have in the morning an expository discourse, and a sermon on some given subject, thus constituting a double lecture, both being by ministers of the Association. In the evening a sermon was preached by some minister appointed by the pastor of the church where the meeting was held.

"The churches of Abingdon, Aston Tirrold, Henley-on-Thames, Maidenhead, Marlow, Newbury, Reading, Staines, Wallingford, Windsor, Wooburn, and High Wycombe, with their pastors, originally constituted the Berkshire Association.

"The churches of Beaconsfield, Burnham, Chalvey, Chesham, Poyle, the second church at High Wycombe (*i.e.*, Ebenezer Chapel), the second church at Reading, (*i.e.*, Castle Street), and the church at Uxbridge, were in subsequent years admitted."

The earliest meeting of the Association of which we have any record is thus described in the *Evangelical Magazine* for 1799, page 302 :—"Reading, April 16, 1799. The Association of Ministers in the place was held at Broad Street, when Mr. Cooke, of Maidenhead read and expounded part of the 30th of Isaiah. Mr. Griffith, of Wallingford, preached on the unity of

Christians from Eph. iv. 3; Messrs. Yockney of Staines, Thresher, of Abingdon, and Millar of Wycombe, engaged in prayer. In the evening public worship was resumed, when Mr. Jefferson, of Basingstoke, preached from Phil. ii. 14; Mr. Brown, of Tadley, Mr. Green, of the new Chapel," (*i.e.*, the building now known as St. Mary's Episcopal Chapel), "and Mr. Holloway, pastor of the Antipædobaptist church at Reading, engaged in prayer. Mr. Douglas, minister of the place, gave out the hymns." Similar records of the early meetings of the Association occur in subsequent volumes of the Magazine, and in the church books at Wycombe, Henley, Beaconsfield, etc.

At a meeting held at Wallingford on October 12th, 1813, the Association was re-organised, and a set of rules drawn up. It was resolved at this meeting to issue an annual circular letter, but as the experiment resulted in a financial loss, it was not repeated. The letter then issued was compiled by Rev. A. Douglas, and may be found in the volume of his sermons published by his friend, George Clayton, in 1840; but it does not contain the slightest local or even denominational allusion.

At a meeting held on April 10th, 1820, also at Wallingford, the plan of a benevolent society for ministers' widows and orphans, was submitted to the brethren present; but it is much to be lamented that this project remains unrealised to this day.

In 1840, shortly after the death of Mr. Douglas, several churches seceded from the Association on the ground of its too extensive area, and formed themselves into a separate body, under the name of the "Oxfordshire and West Berks Association." This shortly after included fourteen churches (seven in Oxfordshire, six in Berkshire, and one in Wilts). The remaining churches, fifteen in number, took the name of the "East Berks Association."

The two Associations were re-united at a meeting held at Abingdon on October 14th, 1845, and the Rev. W. Harris, of Wallingford, secretary of the Oxfordshire Association, became secretary jointly with Rev. T. G. Stamper, of Uxbridge. The oldest minute-book contains the minutes of the Oxfordshire Association, in Mr. Harris's handwriting, from 1840 to 1845, and after that date those of the re-united Association, in the same writing, till 1856. The Secretaries of the united body have been the following :—

REVS. W. HARRIS and T. G. STAMPER
(jointly), 1845-1851.

REV. W. HARRIS (alone), 1851-1856.

REV. W. LEGG, B.A., 1856-1866.

REV. R. P. CLARKE, 1866-1867.

REV. R. BULMER, 1867-1870.

REV. S. EASTMAN, 1870-1874.

REV. C. GOWARD, 1874-1881.

REV. G. S. REANEY, 1881-1882.

REV. J. J. GOADBY, 1882-1888.

REV. G. P. JARVIS, 1888-1897.

REV. E. NEWNAM, 1897-1899.

REV. W. H. SUMMERS, 1899-1903.

REV. N. H. SMITH, M.A., 1903-

The following gentlemen have acted as Treasurers since 1845 :—

MICHAEL UNDERHILL, ESQ., 1846-1860.

JOSEPH TRUMPER, ESQ., 1860-1871.

R. WORSLEY, ESQ., 1871-1893.

L. H. RIDLEY, ESQ., 1893-1901.

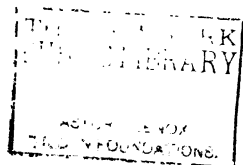
C. A. VARDY, ESQ., 1901-

Up till the year 1875, the minister of the church at which the Association was holding its meetings, acted as chairman or "moderator." In that year, a President was appointed for the first time, to hold office during twelve months.

It was at first customary for the Association to meet three times in the year, the summer meeting being often arranged to coincide with an ordination, stone-laying,



REV. ARCHIBALD DOUGLAS, *From an Old Engraving.*
FOUNDER OF THE ASSOCIATION.



or other occasion of local interest. The ministers formerly met by themselves first, the lay members being admitted at a later stage of the proceedings; and the equal voting right of the latter was for some time jealously resisted.

The re-united body in 1845 took the name of the "Berkshire and Oxfordshire Association." This was changed in 1855 to that of the "Berkshire, Oxon, and South Bucks Association," and in 1868 the title was again modified to that of the "Berks, South Oxon, and South Bucks Association," which it still retains.

The following is a list of the meetings of the Association from its reconstitution in 1845 till the present time, with date, place, and chairman's name for each :—

1845	Oct. 13 and 14	Abingdon	Rev. S. Lepine
1846	April 6 and 7	Broad St., Reading	Rev. W. Legg, B.A.
	„ June 29 and 30	High Wycombe	Rev. W. Judson
	„ Oct. 5 and 6	Staines	Rev. R. Porter
1847	April 26 and 27	George St., Oxford	Rev. J. Spence
	„ July 26 and 27	Wallingford	Rev. W. Harris
	„ Oct. 26 and 27	Wooburn	Rev. S. Weston
1848	April 17 and 18	Henley	Rev. J. Rowland
	„ June 26 and 27	Witney	Rev. R. Tozer
	„ Oct. 9 and 10	Marlow	Rev. T. Styles
1849	April 16 and 17	Castle St., Reading	Rev. S. Curwen
	„ June 27 and 28	Thame	Rev. J. Elrick, M.A.
	„ Oct. 29 and 30	Uxbridge	Rev. T. G. Stamper
1850	April 22 and 23	Newbury	Rev. H. March
	„ July 1 and 2	Faringdon	Rev. R. Soper
	„ Oct. 22	Beaconsfield	Rev. J. Harsant
1851	April 14 and 15	Trinity, Reading	Rev. S. Curwen
	„ July 14 and 15	Hungerford	Rev. J. Alsop
	„ Oct. 6 and 7	Highworth	Rev. — —
1852	April 26 and 27	Broad St., Reading	Rev. W. Legg, B.A.
	„ Aug. 17	Slough	Rev. W. Knight ?
	„ Oct. 25 and 26	Abingdon	Rev. S. Lepine
1853	April 18 and 19	Maidenhead	Rev. W. Fairbrother
	„ July 18 and 19	Witney	Rev. R. Tozer ?
	„ Oct. 17 and 18	Wooburn	Rev. S. Weston
1854	April 10 and 11	George St., Oxford	Rev. W. Legg, B.A.
	„ Oct. 9 and 10	Henley	Rev. J. Rowland
1855	April 30 & May 1	High Wycombe	Rev. H. Winzar ?
	„ July 23 and 24	Hungerford	Rev. J. Morland ?

1855	Oct. 15 and 16	Slough & Windsor	Rev. J. Macfarlane, B.A.
1856	April 20 and 21	Castle St., Reading	Rev. W. Legg, B.A.
	<i>(No record of any Autumnal Meeting).</i>		
1857	April 6 and 7	Trinity, Reading	Rev. C. H. Bateman
"	Sept. 14 and 15	Wallingford	Rev. C. M. Davies
1858	April 26 and 27	Newbury	Rev. H. March
"	Oct. 18 and 19	Marlow	Rev. T. Styles
1859	April 18 and 19	Broad St., Reading	Rev. W. Legg, B.A.
"	Oct. 10 and 11	Wooburn	Rev. T. Davies
1860	April 23 and 24	Abingdon	Rev. S. Lepine
"	Oct. 15 and 16	Faringdon	Rev. J. Morland
1861	April 22 and 23	Uxbridge	Rev. R. P. Clarke
"	Oct. 14 and 15	Henley	Rev. J. Rowland
1862	April 14 and 15	Maidenhead	Rev. J. Macfarlane, B.A.
"	Oct. 13 and 14	Castle St., Reading	Rev. W. Legg, B.A.
1863	April 13 and 14	Slough	Rev. G. Robbins
"	Oct. 26 and 27	Windsor	Rev. S. Eastman
1864	April 25 and 26	George St., Oxford	Rev. D. Martin
"	Oct. 17 and 18	Trinity, Reading	Rev. J. F. Stevenson, LL.B.
1865	April 10 and 11	High Wycombe	Rev. T. H. Browne
"	Oct. 9 and 10	Chesham	Rev. J. H. Snell
1866	April 9 and 10	Newbury	Rev. B. Waugh
"	Oct. 22 and 23	Broad St., Reading	Rev. W. Legg, B.A.
1867	April 15 and 16	Abingdon	Rev. S. Lepine
"	Oct. 21 and 22	Henley	Rev. J. Rowland
1868	April 6 and 7	Uxbridge	Rev. E. Jukes
"	Oct. 26 and 27	Wooburn	Rev. A. W. Johnson
1869	April 25 and 26	Castle St., Reading	C. J. Andrewes, Esq.
"	Nov. 1 and 2	Maidenhead	Rev. J. Macfarlane, B.A.
1870	April 25 and 26	Windsor	Rev. S. Eastman
"	Oct. 24 and 25	Faringdon	Rev. T. C. Udall
1871	April 24 and 25	Newbury	Rev. E. W. Shalders, B.A.
"	Oct. 23 and 24	Slough	Rev. T. Jones
1872	April 22 and 23	George St., Oxford	Rev. D. Martin
"	Oct. 28 and 29	High Wycombe	Rev. T. H. Browne
1873	April 21 and 22	Trinity, Reading	Rev. J. F. Stevenson, LL.B.
"	Oct. 27 and 28	Uxbridge	Rev. E. Jukes
1874	April 27 and 28	Abingdon	Rev. S. Lepine
"	Oct. 27 and 28	Faringdon	Rev. T. C. Udall
1875	April 13 and 14	Broad St., Reading	Rev. E. Jukes
"	Oct. 18 and 19	Henley	Rev. E. Jukes
1876	April 11	Windsor	Rev. W. Orr
"	Nov. 7	Maidenhead	Rev. W. Orr
1877	April 9 and 10	Newbury	C. J. Andrewes, Esq.
"	Oct. 30	Slough	C. J. Andrewes, Esq.
1878	April 15 and 16	George St., Oxford	Rev. D. Martin
"	Nov. 6	Wooburn	Rev. D. Martin
1879	April 29	Augustine, Reading	O. Gerrig, Esq.
"	Oct. 29	Thame	O. Gerrig, Esq.

1880	April 22	Maidenhead	Rev. J. J. Goadby
„	Oct. 26	Faringdon	Rev. J. J. Goadby
1881	April 26	Castle St., Reading	Rev. T. Orr
1882	April 25	Newbury	W. Penford, Esq.
„	Oct. 31	Windsor	W. Penford, Esq.
1883	April 25	Trinity, Reading	W. Penford, Esq.
„	Oct. 30	High Wycombe	Rev. C. Talbot
1884	April 30	Thame	Rev. C. Talbot
1885	May 5	Wooburn	Rev. C. Talbot
1886	April 6	Cowley Road, Oxford	Rev. W. Morley
1887	April 5	Broad St., Reading	Rev. R. Sewell, sen.
1888	March 21	Slough	J. Thomas, Esq.
1889	April 2 and 3	Henley	Rev. J. Oates
1890	April 21 22	George St., Oxford	S. M. Soundy, Esq.
1891	April 6 and 7	Maidenhead	T. H. Kingerlee, Esq.
1892	April 4 and 5	Newbury	Rev. J. Pate
1893	April 10 and 11	Trinity, Reading	O. Ridley, Esq.
1894	April 9 and 10	Windsor	Rev. R. H. Sewell, B.A.
1895	April 1 and 2	Abingdon	Rev. A. Shepherd
1896	April 13 and 14	High Wycombe	J. Unite, Esq. (Rev. A. R. Ezard, Dep.)
1897	April 5 and 6	Wooburn	Rev. W. H. Summers
1898	April 4 and 5	Castle St. Reading	Rev. G. P. Jarvis
1899	April 17 and 18	George St., Oxford	C. A. Vardy, Esq.
1900	April 2 and 3	Slough	Rev. J. V. Bartlet, M.A.
1901	March 25 and 26	Broad St., Reading	W. J. Brain, Esq.
1902	April 14 and 15	Maidenhead	Rev. E. H. Titchmarsh, M.A.
1903	April 20 and 21	Henley	Rev. A. M. Fairbairn, D.D.
1904	April 18 and 19	Newbury	Rev. T. F. Lewis

HISTORY OF THE CHURCHES.

EASTERN DISTRICT.

Beaconsfield.

This town is on the borders of the district of Buckinghamshire where Lollardy was most prevalent during the fifteenth and sixteenth centuries. In 1521, Richard White and Bennet Ward were charged with heresy and compelled to recant (Foxe, iv. 226, 227). In the next century Dr. John Andrewes, who was rector of the parish in the time of Charles I., complained that his flock was "fowly taynted with Puritanisme." In 1662 Hugh Butler, described by Calamy as "a solid divine and very grave person," was ejected from the living for Nonconformity. He retired to Uxbridge, where he was carrying on services in 1672 in his own house.

But there is no mention of any conventicle here in the lists preserved in the Lambeth Library and the Record Office.

Browne Willis, the antiquarian, writing about 1712, speaks of "fifteen families" of Presbyterians as meeting here. In 1715, according to the Evans MSS, SAMUEL CLERK was pastor of a Presbyterian church here, with a congregation estimated at 180. From a casual allusion in Wilson's "Dissenting Churches" (iv. 167), it appears that Clerk taught a school here at least as early as 1704, and was apparently in charge of a church at the same date.

Mr. Clerk appears to have died in 1718, and was succeeded by a minister named BLACKMORE, who removed

to Evesham in 1723. The next pastor, CORNELIUS HANCOCK, came from Ashford to Beaconsfield in 1728, but before the close of the year he removed to Uxbridge.

Mr. James, in his *Presbyterian Churches and Charities*, says that this Presbyterian church was merged in an old Congregational church, and it is certain that the church book of the date 1768, describes the church then existing as "the Congregational Church of Christ, at Beaconsfield, Bucks." Some MS. notes among the church papers state that the Rev. JOSEPH DAVIES was pastor of this church from 1725 to 1750. If the earlier date is correct, he would be contemporary with the pastorate of Cornelius Hancock. But it is certain that Mr. Davies was still here in 1756, when Dr. Thomas Gibbons mentions him as the pastor, and preached for him on June 13th. Then again it is stated that his church met in a barn belonging to the Waller family, who were at this time very favourable to Nonconformity. The poet's son died a Quaker, and some of his descendants took part in the formation of the Presbyterian church at Newbury. Curiously enough, it appears from a communication from the Rev. E. S. Anthony of Poole, that the building in which the Presbyterian church met in Samuel Clerk's time was originally known as Bell Barn, and was leased for fourteen years in 1712 by Mrs. Margery Woods to Mr. Clerk, Messrs. John and Daniel Anthony (yeomen) and Thomas and John Bryers (carpenters). It will be noted that the expiration of the lease nearly corresponds with the date given for the commencement of Mr. Davies's pastorate, and this seems still further to complicate the question of the relation between the Presbyterian cause and the "Old Meeting." In 1730, the land on which the Waller barn stood was conveyed to trustees, and soon after the building till lately standing in Wycombe End was erected. In 1741, additional ground was obtained for purposes of enlargement.

A Mr. RICHARDSON is said to have succeeded Mr. Davies on the latter's decease ; but his pastorate was but short, and for a long time the church was dependent on occasional supplies. The name of Mr. STEVENS occurs as pastor in 1764-5. He seems to have left in the latter year, and the pastorate was again vacant till 1767, when the Rev. ABRAM DARBY became minister. Mr. Darby was a popular and evangelical preacher. The chapel was enlarged in his time, but still continued to be inconveniently crowded. In 1769 an adjoining cottage was purchased, and a vestry erected on its site. Some of Mr. Darby's wealthy supporters, however, who were imbued with the Arian ideas then fashionable, are said to have treated him with great unkindness ; and ultimately the relations between him and a portion of the congregation became so strained that "he always appeared more happy in the pulpits of his brethren than in his own ;" and he expressed a fear that his congregation would "gradually waste away" after his removal. At last, on Nov. 24th, 1782, while preaching from Isa. xvii. 7, he was suddenly taken ill in the pulpit ; and a minute or two after being brought down from it, he expired in the arms of his friends.

On Mr. Darby's death, the Arian section, now in the ascendant, secured the services of a young minister of their own school. This was no other than William Godwin, afterwards famous as the author of *Political Justice*, *Caleb Williams*, etc., at this time twenty-seven years of age. The son and grandson of Presbyterian ministers (of Wisbeach and Hungerford), he had himself held short pastorates at Ware and Stowmarket. He continued to take the services at the "Old Meeting" from December, 1782 till August, 1783 ; though it appears from the existing account-books that he was never regarded as the pastor, but only as a temporary supply. Mr. Kegan Paul, in his memoir of Godwin (1876) says, "An old man who was still living forty

years ago remembered, or thought he remembered, that there was no service on one Sunday morning because the minister had gone out coursing ; but the tradition is difficult to reconcile with the earlier training from which Godwin had not wholly emancipated himself, and with his apparent total indifference to, if not dislike of, such pursuits at other times."

Godwin tells us that he had been "troubled in his mind" through reading D'Holbach's *Système de la Nature*. "But reading at Beaconsfield," he says, "the *Institutes* of Dr. Priestley, Socinianism appeared to relieve so many of the difficulties I had hitherto sustained from the Calvinistic theology, that my mind rested in that theory." Yet five or six years later, he had become a thorough-going sceptic. It was not to be expected that the ministry of one who had so little to impart in the way of definite truth could be happy or successful. He says in one of his letters that he had not left the character of a minister, but that it had left him ; and when he removed from Beaconsfield, in August, 1783, it was with the purpose of starting a school.

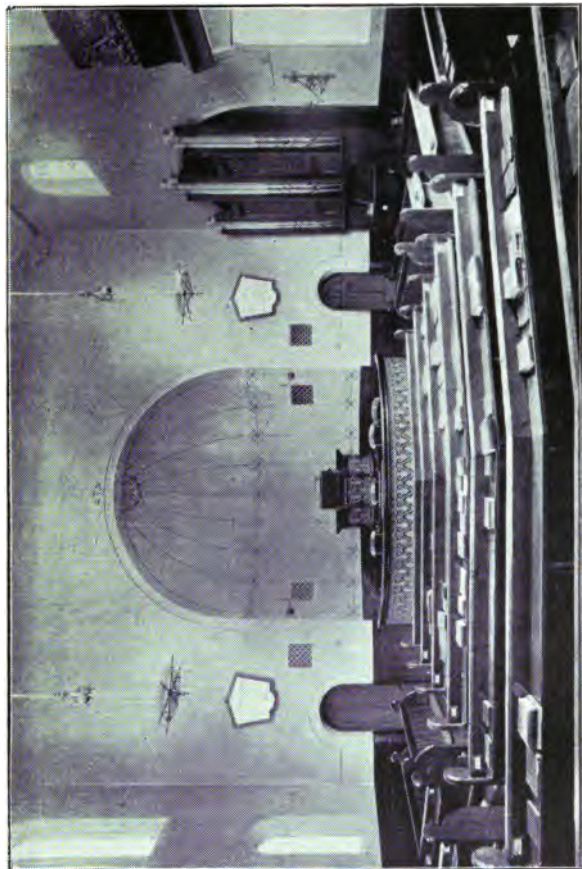
On Nov. 8th, 1783, Mr. JOHN GEARY was ordained, and held the pastorate till 1830. He is described as inclined to Arianism, but was accustomed to take part in meetings along with orthodox ministers. He was, however, subject to a severe nervous affection, due to a fright in early life, and this may have had something to do with his unpopularity, which led the congregation to dwindle to a remnant, consisting mainly of a few wealthy families, some members of whom left small endowments to the cause.

Mr. John Anthony (died 1800), a leading member at the Old Meeting, and one of a family which had been prominent in local Nonconformity all through the century, was a friend of Robert Raikes, and after conferring with him, opened a Sunday School in his

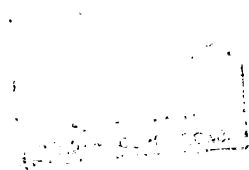
own house, the first started in Beaconsfield. The clergy "fearing that Mr. Anthony would have it all his own way," started a school of their own, and thinned his ranks. But with true large-heartedness, the good man said, "If good is done, never mind who does it; he that is not against us is for us."

On Mr. Geary's death (1830), part of the congregation were anxious to have his son, an avowed Unitarian, as their pastor; but ultimately Mr. FRANCIS WATTS was settled over the church with the status of evangelist (June, 1831); and in 1833 he was ordained as pastor, and reorganised the church with 29 members. Mr. Watts had entered at Lincoln's Inn, and been called to the bar. But he had abandoned his legal career to become an evangelist at Wheathampstead, Herts, and had then studied at Homerton College. In 1835, after a severe illness, he spent some time in Germany, and studied at Halle, where he enjoyed the friendship of the illustrious Tholuck. In 1838 he was invited to become Professor at Spring Hill College, and resigned his charge at Beaconsfield soon after, though he continued for some years to visit the town and hold occasional services at the "Old Meeting," it is said with the view of preserving the endowments for Independency. Dr. Dale studied under Mr. Watts at Spring Hill, and speaks in warm tones of his indebtedness to him. He describes him as "a man who had the true exegetical spirit, and who shrank with a nice sense of honour from putting the slightest pressure on a difficult passage, in order to exclude the difficulty." Mr. Watts remained at Spring Hill till 1858. In his later years he took an active part in founding Tettenhall School, and became travelling secretary to the Nottingham Institute. He died at Somerleyton, Suffolk, July 13th, 1873, aged 71.

It was Mr. Watts's wish that the Old Meeting should be united with that under the pastoral care of Mr.



INTERIOR OF CONGREGATIONAL CHURCH, BEACONSFIELD,



Harsant (see below). But legal difficulties arose, and gave rise to litigation. At last, the surviving members (three in number) having joined the "Bethesda" church, the Old Meeting fell into the hands of that body, by whom it was used for a time as a Sunday School, and was ultimately sold in 1876 for the sum of £80. The building became ruinous, and ultimately fell down early in 1904.

In the year 1797, a few persons who were dissatisfied with Mr. Geary's teaching "met to consider what steps ought to be taken to preserve the Gospel in its purity in the town," and decided to meet for worship every Sunday. This they did in a cottage belonging to Mr. William Wade, a clog and patten maker. The Rev. Dr. Stebbings, rector of Beaconsfield, is said to have ordered the parish constable to disperse these meetings as unlawful; but the cottage was licensed for worship, and the services were continued without further interruption, assistance being rendered by several neighbouring ministers, as well as by the pious Francis Blackwell of Loudwater, a member of the church at Core's End. In the year 1830, Mr. M. Glover, of Uxbridge, a wholesale grocer, and an intimate friend of Mr. Wade, built a chapel at his own expense, which was opened in that year under the name of Bethesda. An attendant at the opening services, writing in the *Evangelical Magazine* for May, 1829, relates how, after hearing a sermon by John Cooke, of Maidenhead, he made his way to the principal inn, and found in the travellers' room the Rev. Matthew Wilks, who had come down from London to be present at the opening. "Before supper Mr. Wilks rang the bell, and enquired of the master of the house if he had a Bible. He replied that he had. Mr. Wilks said, with much kindness of manner, 'It is always my practice to return thanks to God for the mercies of the day, and to entreat his protection at night; and if you and your wife and

servants will come in, I shall be glad.' The master of the house made no objection, and his wife and servants, and other persons present, came in. Mr. Wilks read the Scriptures and engaged in prayer. It was evident that God was with him, and that His service was perfect freedom."

Mr. Glover is said to have presented the freehold of the buildings to a Mr. PERKS or PURKISS, his nephew, who undertook to act as minister. "After a few months' experience," says the account preserved in the church book, "Mr. Purkiss, feeling that he would not be able to gather a congregation, sold the building to the Hackney trustees," for £200 in money and three years' board, lodging, and training at Hackney College. He is probably the Isaac Perks whose name is given in the college list under 1805, and who died before ordination. It is certain that the building was conveyed to the trustees in 1805. It was badly built, and it soon became necessary to give it a new roof, and considerably to enlarge it. This was done with the aid of a Mr. Joseph Martin, who met half the expense, and presented an organ, which was played at the opening services, on Sept. 23rd, 1807, by "Mr. Cooke, organist of St. Magnus, London Bridge." Mr. Martin also clothed "twelve female children who attended."

The pulpit seems to have been supplied for some time by the Hackney students. The church-book mentions a Mr. PERKINS, and following him a Mr. Moore, who is said to have been here for seven years; but an older account (*Cong. Mag.* 1818, p. 498) says that the students supplied until 1809, when Mr. FRANCIS MOORE was settled here, but was not ordained. He removed to London in 1812, and became minister of a proprietary chapel at Vauxhall, which he handed over to the Establishment in 1832, in spite of the protests of many of his people, who withdrew to found the present church at Esher Street, Kennington.

In 1812, JOHN HARSANT, another Hackney student, commenced a ministry which was destined to last for 46 years. He was a native of the Suffolk town of Framlingham. When the Wesleyans commenced services in the neighbouring village of Tattingstone, young Harsant joined with another lad in disturbing them. But his companion was "pricked to the heart," and persuaded John to give a hearing to the services; and this resulted in his decision for Christ. He joined the church at Tacket Street, Ipswich, in 1807, and entered Hackney in 1809. A few old people still remember his stalwart form, as he stood in the pulpit of "Old Bethesda," with the significant inscription on the wall behind him, "Woe is unto me if I preach not the Gospel!" In 1858 the old veteran lost his wife, and as he stood by her grave, his giant form shook with emotion, as he cried with streaming tears, "My dear, dear wife!" Soon after he had to resign, and after a brief interval entered into rest (Oct. 10th, 1858).

Since Mr. Harsant's death, the ministers have been as follows:—

DANIEL MOSSOP. A native of Cumberland; originally connected with the Primitive Methodist body, but in 1857 became assistant minister to Rev. Rippon Porter, Staines. An earnest revival preacher, his ministry at Beaconsfield (1858-1862) was a time of refreshing to the church. In 1862 he became assistant to Rev. W. Legg, Reading. Mr. Mossop was afterwards one of the pioneers of Congregationalism in Queensland, where he founded a church at South Brisbane, and held pastorates at Ipswich, Gympie, and Rockhampton, the last of which he resigned through a failure of health and sight, following on the death of his son, and after a visit to England to seek medical aid, himself passed away in September, 1889, aged 65.

JAMES DUTHIE. A native of Aberdeen. Was first pastor at Petersfield (1861), and removed here the year

after. "He was a diligent student, yet a painstaking pastor," and "had a gift for organisation." In 1871 Mr. Duthie removed to Openshaw, Manchester, where he remained till 1878, and was afterwards at Gorton (1880-1892). He died at Great Harwood, March 25th, 1903, aged 75. While at Beaconsfield, Mr. Duthie secured the land in front of the old chapel, on which the present building stands.

MATTHEW HENRY LE PLA. Had been pastor at Pheasant's Hill from 1869; settled at Beaconsfield in 1871. He was the principal mover in the erection of the present handsome and commodious church, in which he was largely aided by the liberality of persons outside the congregation, notably by four daughters of the late Mr. G. C. Dupré, M.P. The total cost of the building enterprise was about £1,500. Mr. Le Pla removed to Robert Street Church, London, in 1874, and was afterwards pastor at Llanelly (1876), Exeter (1881), and Kingsland Road (1890-1902). In 1904 he took the partial oversight of the village church at Theale.

JABEZ DIXON. Commenced his ministry here at the beginning of 1875. The new chapel was opened on March 29th in the same year. Mr. Dixon closed his pastorate in September, 1879, afterwards held charges at Enfield and Oswaldtwistle, and died a few years ago.

PETER JAMES RUTTER. Came here from Halstead, Essex, July 1880; removed to America July, 1893, having sustained a great loss in the death of his two sons within a few weeks of each other. Died not long after at Rockford, Michigan.

WILLIAM HENRY SUMMERS. Studied at Hackney; settled at Beaconsfield Oct. 1883, and was ordained the following year. Under his pastorate the old chapel, now used as the schoolroom, was restored, and a class-room erected in the rear. Resigned April, 1895; afterwards at Mortimer West (1898), and Hungerford (1901).

JOHN STAY. Had been assistant to Rev. W. Houghton, Guildford. Settled here July, 1895 ; ordained July 20th, 1898, after passing the County Union Examination. The present pastor. In 1896 steps were taken for the erection of a minister's house, which was ultimately erected on land presented by Sir E. Lawson, Bart. (now Lord Burnham), at a total cost of £640. A new organ has also been procured at a cost of £130.

The graveyard contains some interesting memorials, among them being those to Rev. J. and Mrs. Harsant, Rev. P. J. Rutter and his two sons, Mr. W. Wade, Mr. S. Bagley, who left a sum of money for providing the minister's house, and Mrs. Rolfe, widow of Mr. J. Rolfe, a former attendant at the chapel, who in his infancy was the model for Sir Joshua Reynolds' picture of the "Infant Hercules."

The Rev. J. Harsant, late of Port Elizabeth, and Rev. T. Bagley, of Tottenham, went into the ministry from this church. Mrs. Bartlett, whose Bible-class at the Metropolitan Tabernacle was one of the glories of that church in Mr. C. H. Spurgeon's time, numbering as it did over a thousand members, was brought up as a child in this congregation.

Burnham.

Unlike most of the surrounding parishes, this village seems to have no early Nonconformist traditions except the ejection for Nonconformity in 1662 of the vicar, Benjamin Perkins.. In 1771, the parish register records the burial of a Mrs. Rose, who is described as "a Dissenter, and the only one in the parish."

A few years later, however, the Rev. J. Cooke of Maidenhead, with the aid of friends, secured the use of a house in Church Lane, in which services were held in the face of the most furious opposition. "The house was surrounded; the hearers were pelted with rotten eggs; and so great was the malice of the enemies, that when these failed, they employed good ones." On one occasion Mr. Cooke was burned in effigy by an immense crowd while preaching there, and when the service was over, and he had to pass through the shouting mob, a blazing straw-band, soaked in pitch, was dropped upon his head as he was crossing a stile. The fellow who threw it, however, missed his aim, and immediately ran away. "Mr. Cooke stood calmly and courageously upon the stile, and with a firm and exalted voice exclaimed, 'Why does he run away? Why is he afraid? The guilty are cowards. I do not run.' He then went on to speak to the crowd in such a way as to cause them to slink away ashamed."

After a while (in 1790) Mr. Cooke was offered by a Mr. Colesill the piece of land on which the present place of worship stands. The greater part of the expense was defrayed by Mr. John Langton, a brewer of Maidenhead, who long subscribed £20 a year, besides entertaining most of the supplies at his house till a minister was

appointed. The chapel was opened on May 1st, 1791, when Mr. Cooke preached three sermons, the text of the first being, "Unto you is the word of this salvation sent." The disturbances still continued. Birds were let loose to put out the candles; and a magistrate's son once brought in a puppy, held it in his pocket, and pinched its ears while John Cooke was preaching. This brought matters to a climax; for Mr. Cooke addressed the offender in such withering terms, and forced him to such a humiliating apology that we are told that from that time "no dog in the village dared to move its tongue against him." (*Cong. Mag.*, 1827, p. 7).

The building, which then bore the name of the Zion Chapel, was supplied for some years by ministers from London and elsewhere. The first minister resident in Burnham was a Mr. WARING, of the Countess's Connexion. He was followed by a Mr. HESCOX, who was here in 1807. He laboured for several years with much acceptance, but had to leave under unhappy circumstances, after which the place was again dependent for several years on occasional supplies, being regarded as a mission station in connection with Maidenhead. In 1814 a few persons who had opposed Mr. Cooke in the exercise of Congregational discipline seceded from the Maidenhead church, and started a "Countess's Chapel" in the town. The strife originated at Burnham, and nearly wrecked that cause, the congregation falling to about a dozen persons. In 1824, however, the Rev. GEORGE NEWBERRY, of Bracknell, accepted an invitation to Burnham, where he commenced his ministry on Oct. 16th. In the same year Mr. W. Nash bequeathed £80 to be invested for the pastor's benefit. In 1827 the Maidenhead church resolved to allow the Burnham community the status of a branch church, and to recognise Mr. Newberry as their minister. On Feb. 12th of that year the aged John Cooke, attended by several of his members, preached at Burnham,

administered the Lord's Supper (the members had previously always communed at Maidenhead), and solemnly commended minister and people to God. After Mr. Cooke's death, attempts were made to induce the Maidenhead church to recognise that at Burnham as independent, but this was not the case till after the death of Rev. J. B. Pearce in 1838; and even now the Maidenhead church retains a lien upon the building in certain eventualities.

In 1843, Mr. Newberry, having completed fifty years of ministerial life, expressed a wish to resign his charge. The church voted him an annuity of £15 a year, and he closed his ministry on December 31st. He died at Sunderland, April 26th, 1849, in his 80th year. Mr. Newberry was the author of a defence of infant baptism, under the singular title of the *Family Baptist*.

On the recommendation of the Rev. J. Stoughton, the church next invited Mr. W. A. POPLEY, a City Missionary from Kensington, who commenced his ministry Oct. 1844. It is curious to notice that he gave offence in those days by administering the Communion before his ordination, which took place on June 10th, 1845. He resigned Sept., 1846, and settled soon after at Felling, Durham. His death took place at Brighton, Jan. 6th, 1892, at the age of 74.

The ministers since 1846 have been as follows :—

JAMES EDMUNDS. Studied at Glasgow, and had served as a home missionary in various parts of England and Scotland, afterwards holding pastorates at Braunton and Petworth. Recognised at Burnham Feb. 15th, 1848. Resigned August 7th, 1855; died Nov. 25th, 1861, aged 66. Mr. Edmunds was a man of some attainments in astronomy, and the inventor of a "self-acting planetarium." A long vacancy followed his removal from Burnham.



MILTON'S COTTAGE, CHALFONT ST. GILES.



CONGREGATIONAL CHURCH, CHALFONT ST. GILES.

GEORGE BULMER. Began his pastorate June 1861 ; removed to Witney, May, 1864. (See under Witney).

STEPHEN PACKER. Formerly pastor of Union church at Burford ; recognised at Burnham, March 13th, 1866. In 1869 the chapel underwent considerable repairs. Mr. Packer resigned in 1874, and died at Maidenhead in 1882.

SAMUEL EVERSHERD. Ministry here commenced early in 1875. He was a man of scientific tastes, and had been a schoolmaster at Brighton and Eastbourne, pastor at Uckfield (1864) and at Naphill, Bucks (1873). He resigned Nov. 19th, 1878, and removed to Billingshurst, Sussex, where he laboured till 1883. Died at Islington, March 26th, 1899, aged 77.

WILLIAM GEORGE ANDREWS. From Byker Mission, Newcastle. Ministry at Burnham commenced Oct., 1880. During his pastorate the manse was erected. Removed to Chulmleigh early in 1887, thence to Budleigh Salterton, 1901.

JAMES ALWIN FLIDE. Had been town missionary and evangelist at various places in Sussex and Leicestershire. Ministry at Burnham began July 17th, 1887. He was ordained some time after, and won general esteem ; but after some months' illness, he died Feb. 17th, 1890, soon after receiving several young people into the church as the fruits of his ministry.

GEORGE CHRISTOPHER DALGLIESH. Previous pastorates East Cowes 1873 ; Roscommon, Michigan 1884 ; Mile End New Town (asst.) 1887. Recognised at Burnham April 23rd, 1891. Resigned in the summer of 1902.

GEORGE GIBSON HORTON. Previous pastorates Ingatstone 1871, Petersfield 1874, Olney 1875, Solihull 1895. Settled at Burnham in June, 1903.

Chalfont St. Giles.

The interesting church in this beautiful village is supposed to have owed its origin to the labours of the Rev. Thomas Valentine, M.A., who was ejected from the parish church for Nonconformity in 1662. He had held the rectory for nearly 40 years, except during a short period when he was suspended by Laud for refusing to read the Book of Sports. He was a preacher on more than one occasion before the Houses of Lords and Commons, and one of Cromwell's "Triers." As he died in 1665, he could not have had much part in the history of any separated church. In that same year, Milton came to Chalfont in order to escape from the Plague of London, and is supposed to have written or at least planned the "Paradise Regained" in a house still standing. It has been suggested that the poet may have worshipped here with the Independents; but he seems to have discontinued attendance at public services at this period of his life. It is a curious fact, however, that there is something more than a possibility that after Milton left, the cottage associated with his memory may have become the meeting-place of the infant church at Chalfont. For it would seem from the deeds that the owner of Milton's Cottage was a Mistress Fleetwood, and the Fleetwood arms may still be seen on the exterior. And it was in the house of Mrs. Fleetwood, according to the Lambeth return of 1669, that a Presbyterian conventicle was held in that year. The "teachers" were Edward Terry, M.A., fellow of University College, Oxford, ejected from the Middlesex rectory of Greenford; Edmund Stanton, D.D., formerly Principal of Corpus Christi College, Oxford, at this time residing at Bovingdon, Herts, about seven miles

from Chalfont, and carrying on apostolic labours over a wide countryside ; and Mr. Cradock, probably Samuel Cradock, M.A., B.D., a fellow of the famous Puritan college of Emmanuel at Cambridge, who had been ejected from a living in Somersetshire. By such men as these—University scholars of high repute—and in the house of a distant kinswoman of Oliver Cromwell, the foundations of the little church here were laid.

In 1672 we find Mr. Terry taking out a license under the Declaration of Indulgence to preach in the house of the widow Anne Fleetwood ; but it is now called a Congregational meeting-place.

Browne Willis the antiquarian (about 1714) speaks of the Dissenters as having more than one meeting-place at Chalfont, including one licensed for Presbyterian worship.

According to the Evans MSS in Dr. Williams' Library, THOMAS MESSENGER was minister here in 1715. He certainly was so in 1721, when his name occurs as one of the trustees of a meeting-house erected in that year, on land taken for 1500 years, at an annual rental of five shillings. Of seventeen trustees appointed at this time (all attendants at the meeting-house, though living in nine different parishes), seven were yeomen, and five farmers. The Evans MSS state that the congregation at this time numbered 300, and that Mr. Messenger died the same year (1721).

The next pastor, SAMUEL PIKE, came here from Gravesend. He seems to have immediately followed Mr. Messenger, and was here in 1733, when a fresh trust-deed was drawn up. Another was framed in 1764, and in this the name of EVAN HARRIS occurs as minister.

REES PRICE is thought to have succeeded about 1767 ; but he was not ordained till June 6th, 1770, when the charge was given by Dr. Thomas Gibbons. Mr. Price would seem to have been one of that school of Arian ministers who were so characteristic of this

period ; and it was stated that towards the close of his pastorate, which lasted over forty years, the congregation had dwindled to about twenty. In 1791 the "Bucks Association" met at Chalfont, when a vote of sympathy was passed with Dr. Priestley, whose house at Birmingham had just been wrecked by a "Church and King" mob. A sermon, entitled "A Brief Vindication of the Dissenters," was preached on the occasion by Rev. T. E. Beasley, of Uxbridge. Dr. Priestley may have been present at this meeting, for a letter of his shows that he was at Amersham and Beaconsfield within a few days of the time. The Association met at Chalfont again in 1796, when the sermon was preached by Rev. Hugh Worthington, of Salter's Hall, one of the trustees of the chapel.

It would appear that an effort was made about this time to start a church on more Evangelical lines. For in the obituary notice of Rev. W. Rooker, in the Year-book for 1853, we read, "In December, 1792, Mr. Rooker settled at Chalfont, a village in Buckinghamshire, and for nearly four years continued to preach with much acceptance, and not without tokens of the Divine blessing, in this and the adjoining villages of Coleshill and Chalford" (Chalfont St. Peter?). This was on the expiration of his studies at Taunton Academy. In 1796 Mr. Rooker removed to Tavistock, where he laboured with earnestness and success for nearly fifty years.

Mr. Price retired in 1808, and died four years later, at the age of 74. That energetic "repairer of the breach," Thomas Wilson, took up the case ; a new trust-deed was drawn up, and the pulpit was supplied by students from Hoxton. In 1812, the Presbyterian membership having dwindled to six, Independents were made eligible for communion by vote of the church. In the same year WILLIAM MILES, a Hoxton student, and a native of Reading, was invited to Chalfont. After

two years he removed to Wimborne, Dorset, and afterwards to Ford, Devonshire, where he died after a twenty-seven years' pastorate, April 3rd, 1855, aged 72.

The ministers since that date have been :—

MASON ANDERSON. Another Hoxton student ; ordained May 31st, 1815. Under his preaching, the congregation rapidly increased, and was said in 1818 to number about 200 or 300. Removed to Sandwich in 1819 ; afterwards conformed to the Establishment, and in 1870 was still living, and rector of Sherrington, Wilts.

THOMAS ASHWELL. Only here a short time ; removed about 1822 to Ebenezer Chapel, High Wycombe.

GEORGE TODHUNTER. From Rye, Sussex. Died after a short illness, April 13th, 1825, leaving a widow and four young children, one of whom became the eminent author of *Todhunter's Algebra* and other well-known mathematical works, while another was for many years a lecturer at Cheshunt. After his death the pulpit was supplied for four years by students from Highbury.

THOMAS GILES (Highbury Coll.) was invited on probation, Dec. 1829, but not ordained till June 26th, 1832. He removed to Wincanton at the close of 1833, having recommended as his successor PETER NEWLYN, a gentleman of considerable business abilities, who is remembered at Chalfont as the founder of a still-existing building society. Mr. Newlyn conceived the idea of pulling down the ancient meeting-house, which was a square, double-gabled structure, with two doors in front, three galleries, and two large supporting columns. He purchased the leasehold of the building on behalf of the church, and erected on a new site the chapel now standing (1854). In 1855, Mr. Robert Gamble, a schoolmaster of Berkhamstead, became co-pastor, and soon after virtually took charge of the church ; but a dispute arising, Mr. Newlyn resumed his post, while

Mr. Gamble and a portion of the congregation withdrew and started a rival "cause" in another part of the village, which lasted twelve years, and inflicted a blow on the church from which it has never entirely recovered. A tradesman from a neighbouring village took charge of the old church for about a year, but as he was suspected of a design to make it a Baptist one, the aged pastor took the reins a third time. He resigned shortly before his death, which took place in 1870. The pulpit was then supplied by students from New College till 1876.

RICHARD PAGE entered on his duties on April 1st in that year, having previously been engaged as a schoolmaster. He continued at Chalfont, amid many discouragements, till 1890, when he quitted his charge, and shortly after left the Congregational ministry. The church was then supplied by local preachers till 1899, when the charge was taken by the present pastor.

WILLIAM HENRY WHITBREAD. Former pastorates Wingham 1876, Sheerness (Bethel) 1880, Buntingford 1890. It is sincerely to be hoped that a new era of prosperity may await this interesting and historic church. There is a neat manse, and a small graveyard adjoining the site of the old chapel. In 1901, a new front and porch were erected as a "Twentieth Century" effort at a cost of £225, and in 1904 the jubilee of the building was celebrated by putting in four new windows, at a cost of £80.

Chesham.

This town has been from very early times a centre of Nonconformist influence. It was in the heart of one of the districts where the Lollards were most numerous, and there is evidence that it was strongly imbued with Puritan feeling, one of the clergy of the parish having been suspended, like Thomas Valentine of Chalfont, for refusing to read the Book of Sports. Yet according to the Lambeth Return of 1669, there were at that time "noe conventicles there," though it is added, "there be several Nonconformists in the towne." In the latter part of the seventeenth century, however, a strong Baptist church existed in the district; and in 1715, according to the Evans MSS, ISAAC ROBINSON was pastor of a Presbyterian church here, with a congregation estimated at 160, which met, according to an article in the *Congregational Magazine* for 1818, in "an inferior building." One writer says that Robinson was supposed to have been one of the ejected ministers; but the name does not occur in Calamy's list, and the date renders it very improbable.

Mr. Robinson died in 1723, and was succeeded by WILLIAM KING, a young man who had just completed his studies at the University of Utrecht. He was an Independent, and thus the transition from Presbyterianism to Independency seems to have taken place here nearly a century earlier than in many of our churches. A new meeting-house was erected in 1724, and Mr. King was ordained on April 22nd, 1725, when only twenty-four years of age. While at Chesham (where he carried on a large boarding school), he received, according to Walter Wilson, repeated offers of preferment in the Established Church, "but explained that,

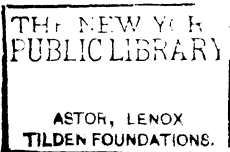
being a Protestant Dissenter in principle, he could not conscientiously fall in with the terms of conformity." In 1744 Mr. King removed to Hare Court, London, commencing his ministry there on February 14th. He afterwards received the degree of D.D., and was one of the Merchants' Lecturers. A portrait of Dr. King is preserved at the present Hare Court Chapel. He died March 4th, 1769, and was buried in Bunhill Fields.

The next minister, Mr. SIMS, was ordained March 31st, 1744. He was a quiet, delicate man, and his stay at Chesham was very short. His successor, THOMAS SPOONER, was a man of classical scholarship, and the author of several works. He was ordained July 21st, 1748. In the middle of life he succeeded to a handsome fortune. His friends grumbled because, as they said, "his active benevolence did not keep pace with his ample means;" but on his death, it came to light that he had left £1000 each to six members of his church, £100 each to two others, and £10 each to all the rest. It need hardly be added that he was a bachelor. He also left High House, his residence, to his successor, and gave a piece of ground to enlarge the burial-yard. Unfortunately, the good man, in his ignorance of worldly affairs, had left two wills. This occasioned great confusion, as it was ruled that one held good for the real estate, and the other for the personal. Some of the legatees never got their money; and the words "heirs and assigns" having been omitted in the bequest of the house, it reverted at the death of his successor to the heir-at-law!

In Mr. Spooner's time, according to a MS account of the "State of the Dissenting Interest" (1772), the congregation at Chesham was "for number neither very very large nor very small." His death took place rather suddenly on November 11th, 1779, and he was buried in Bunhill Fields. He was succeeded by Rev.



CONGREGATIONAL CHURCH, CHESHAM.



W. PORTER (studied at Mile End), who after acting as pastor at Miles Lane, London, where he was ordained in 1756, had served Mr. Spooner as an assistant. He is described as a remarkably handsome man, and a lively but unpolished preacher. He was the first minister to start an evening service in the town. Mr. Porter died January 10th, 1784, aged 48, and was buried in Chesham churchyard.

After an interval of nearly three years without a pastor, the church invited Mr. JOSEPH SURMAN, who had studied under the famous Cornelius Winter. He was ordained October 26th, 1786. There seems to be no trace of the church at Chesham ever having suffered from the decline into Arianism which marked the history of so many; but Mr. Surman was troubled by the opposite extreme of a tendency to Hyper-Calvinism among his members, as well as by a keen controversy on the subject of baptism. He succeeded, however, in retaining the confidence of his people and of others in the town, and the later years of his pastorate were marked by peace and harmony. At the beginning of 1812, however, ill health compelled him to resign; but he continued to reside at Chesham till April 3rd, 1819, when he entered into his rest. "For three and thirty years," said Mr. Sexton, the Baptist minister, at his grave, "there has never passed an angry look or word between us." A portrait of Mr. Surman (*Evan. Mag.*, November, 1803) gives the impression of an eminently genial and sweet-tempered man. He was the father of Mr. J. Surman, founder of the London Sacred Harmonic Society.

After Mr. Surman's resignation, the pulpit was supplied by students from Hoxton. One of these, Mr. JOHN HALL, was invited in 1815, but declined the call. On its being renewed in the following year, however, he accepted the pastorate, and was ordained July 10th, 1817. Mr. Hall's ministry was marked by much

benevolent and evangelistic activity. We are told how he carried on a Sunday School in co-operation with the local clergy, some of the children learning the Church Catechism, and others that of the Westminster Assembly ! We may well sigh for such halcyon days, when the spectre of the "religious difficulty" had not been raised, in Chesham at any rate. We also read how Mr. Hall sent out preachers to the villages, who were accustomed to read Burder's *Village Sermons* to the people on Sunday evenings ; and how he started a "penny-a-week society" to supply him with funds for the relief of the poor. In or about 1820 the chapel was enlarged at a cost of over £400. Mr. Hall died suddenly on April 4th, 1839. (See memoir, *Evan. Mag.*, December, 1839).

A very short pastorate followed. The new minister, Mr. W. SLATER, was a young man who had been a member of William Jay's church at Bath, and being advised by him to enter the ministry, he had pursued a course of private studies under Rev. S. Curwen, at Reading. Before the close of 1840, Mr. Slater removed to Odiham, and afterwards held pastorates at Teignmouth, Barnstaple, Torquay, and at the Vineyards Chapel in his native city. He died at Bath in 1875.

A young Welsh student from Newport Pagnell succeeded him, and was ordained in 1841. Chesham may well be proud of having been the first charge of Dr. DAVID THOMAS. His people probably little thought when he left them for Stockwell two or three years later, of the career which lay before this brilliant and versatile preacher, whose ministry exercised a powerful influence on the career of Catherine Booth, and of Rev. W. Carlile, the founder of the Church Army ; who was one of the pioneers of modern Liberal journalism, both in England and Wales ; who was the virtual founder of the first University in his native land ; and whose services were so valuable to the Nonconformist world as

editor of the *Homilist* and author of numerous religious works. Dr. Thomas died at Ramsgate, December 30th, 1894.

Mr. John Ashby, B.A., of Homerton College, supplied the pulpit for a few months after Mr. Thomas left, but declined an invitation to the pastorate. Since 1846, the succession of ministers has been as follows :—

THOMAS EDWARD STALLYBRASS. Son of Rev. F. Stallybrass, missionary to the Mongols ; born at Irkutsk, Siberia, studied at Glasgow University and New College. After having had charge for a short time of the church at Chatteris, he removed to Chesham, where he was ordained April 14th, 1846. Removed to Market Drayton, January, 1848 ; afterwards at West Ham ; died in 1883, aged 65.

H. B. LEES. Removed to Chesham from Cambridge, Gloucestershire, in 1849. A vigorous and healthy young man, his ministry bade fair to be a long and useful one. But in the autumn of 1830, when he had been exactly a twelvemonth at Chesham, he took cold after preaching at the neighbouring village of Great Missenden, and died October 21st, aged 30.

WILLIAM JOHNSON BAIN. A native of Dundee ; studied at New College. Settled at Chesham in 1851. Removed in 1861 to Bilston ; afterwards held pastorates at Wellingborough, Leamington, Bilston a second time, Bridport, and finally at Keswick, where he died March 20th, 1893, aged 68.

JOSEPH HONY SNELL. Ministry at Chesham commenced June, 1861 ; ordained April 29th, 1862. During his stay at Chesham a new school-room was built, and other alterations carried out, at a cost of £600. Removed in 1866 to Swindon, and afterwards to Adelphi Chapel, Hackney Road, and then went to West Bromwich. Died at Weston-super-Mare December 3rd, 1899 ; father of Revs. Bernard J. Snell, M.A., and H. H. Snell, B.A.

DAVID HARDING. Recognised at Chesham, November 21st, 1867; had previously held a pastorate at Lancaster. Removed to Tunbridge 1871; died 1878, aged 47.

GEORGE BAINTON. Studied at Nottingham Institute; ordained at Chesham February, 1872. Removed in 1877 to New Tabernacle, London, and thence in 1883 to West Orchard, Coventry; still pastor there. The church was for some time without a pastor after his removal.

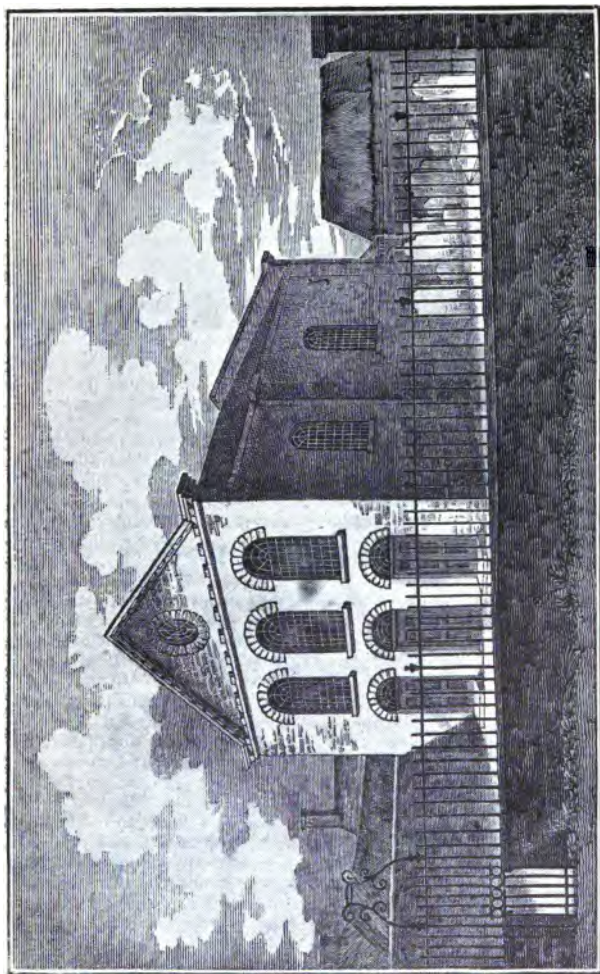
JOHN PITHER. Studied at New College; ordained at Chesham 1880. Under his pastorate the present handsome chapel was commenced in May, 1885, and completed in April, 1886, at a total cost of £2859, besides £250 for a new organ. Mr. Pither removed at the close of 1888 to Winslow, and thence in 1896 to Mere.

WILLIAM ALFRED LININGTON, Studied at Nottingham; pastor at Thetford 1868, Ash 1871, Gateshead 1875, East Grinstead 1878. Took charge of the church from 1899 to 1901, but without residing at Chesham; since at Horseley Down from 1892 to 1902.

J. H. SKIPPER, A.T.S. (New College). Settled at Chesham 1891; resigned 1893.

CHARLES NICOLAS BARHAM. Studied at University of London; pastor at Flanshaw, Yorkshire, 1875; Robert Street, London, 1877; Whitstable, 1879; Nottingham 1889. Ministry at Chesham commenced 1894; resigned in 1901, having entered at Lincoln's Inn as barrister-at-law.

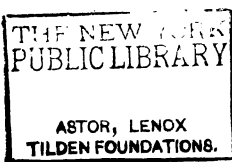
ERNEST BRISTOW. Studied at Cheshunt College; ordained at Chesham October 16th, 1902, after acting for a short time as assistant minister at Folkestone.



From an Old Print.

"INDEPENDENT MEETING HOUSE," MAIDENHEAD,

IN REV. J. COOKE'S TIME.



Maidenhead.

An entry in a comparatively modern church-book states that this church was founded by Rev. Richard Shelton, and that he was an ejected minister. This statement is probably copied from an article in the *Congregational Magazine* for 1818, which simply bristles with errata, and "Shelton" is probably a misprint for "Stretton." The name of Shelton nowhere occurs in Calamy's or Palmer's lists.

In the Lambeth Conventicle Return (1669) the only conventicle mentioned at Maidenhead is a Baptist one. But in the register of licenses granted under the Declaration of Indulgence in 1672 (*Dom. Entry Book* 38a Chas. II., p. 213) occur the following entries:—

"The howse of William Brice, Maidenhead, Berks, Pr. [Presbyterian], 25 July.

"License to William Brice to be a Pr. Teacher in his howse in Maidenhead, Berks, 25 July."

William Brice was the ejected rector of Henley-on-Thames. He is described by Calamy as pious, learned, especially in patristic lore, and very charitable to the poor. "After his ejectment, he lived at or near Maidenhead on his estate. Though he did not afterwards take the charge of any particular congregation, he could not be satisfied to be altogether idle, while he thought there was room for his endeavours to do good to souls, and therefore he used to ride up and down the country and preach sometimes among the Dissenters, and sometimes in the parish churches He did this in all weathers, and continued so doing to an advanced age." Calamy goes on to narrate how he told the Bishop of Salisbury, who had objected to his preaching in the churches, that "he should make bold

to continue to do so, unless his lordship took more care of the souls of the poor people, and made better provision for them."

From the Lambeth Return, it appears that in 1669 Brice was holding services at Colnbrook, and also at Abingdon; and from the life of Isaac Milles, the High Church vicar of High Wycombe, it appears that he also preached occasionally at Wycombe. The Brices were a well-known family near Maidenhead, and Nicholas Brice sold a manor here in 1663. Calamy's words seem to show that Brice did not actually found a church at Maidenhead, but the license granted in 1672 shows that he preached there occasionally.

There is extant among the documents belonging to the church an indenture of lease and release for 99 years, bearing date 1696. It conveys a plot of ground in Back Lane, Maidenhead, at a yearly rental of "tenne shillings," and is granted by John Brice, of Dover, clerk, to William Keene, of Maidenhead, mercer, Thomas Binfield, the elder, of Cookham, Francis Cooper, of Bray, and John Winch, the younger, of Bray, the last three being described as "yeomen." This John Brice was probably William Brice's son, apparently the ejected rector of Easthampstead, near Wokingham, who took part with his father in the services at Colnbrook in 1669.

In the Evans MSS (1715) mention is made of a congregation at Maidenhead, estimated at 200, and consisting mainly of tradesmen and farmers, of whom 21 had votes for the county. The pastor was RICHARD STRETTON. A minister of this name was deprived of his post as assistant to the famous Dr. Cheynel, of Petworth, in Sussex, in the year 1660. He became chaplain to Lord Fairfax in Yorkshire, then a minister in Leeds, was imprisoned six months in Newgate for conscience sake, and ended his days as a much-respected Nonconformist minister in London, July 3rd, 1712;

thus it cannot be he who is referred to in the Evans MSS three years later. But this Richard Stretton had a son, who was in 1688 pastor of a church in York Buildings, London. This is probably the Richard Stretton of Maidenhead, and we have here a clue to the origin of the story about "Shelton." It is just possible that Richard Stretton the elder may have really founded the church at Maidenhead; for we are told that he took great interest in poor country congregations, and Antony a-Wood says that he preached at Oxford in 1689. It is certain, however, that he could not have founded the church in 1662, as he was then and for fifteen years later resident in Yorkshire. On the other hand, if it was the son who founded the cause, it could have hardly been earlier than 1688, unless he left and returned again.

The later Richard Stretton died, not in 1710, the date given in one account as that of "Shelton's" death (probably by a careless inference from the article in the *Congregational Magazine*), but in 1722. The inference that he died in 1710 seems to have been due to a statement that in that year Mr. John Searll, who has been assumed to be his successor, "licensed for worship a house at North Town," which is said to have been at the High Street end of Market Street. But licenses were usually applied for, not by the minister, but by some leading layman. The dates in the Evans MS conclusively show that if Searll *was* a minister at Maidenhead, it must have been as the predecessor, and not as the successor, of Stretton.

We now come upon surer ground. The MS entry further shows that in 1723 JOSEPH SIMMONS became minister in succession to Richard Stretton. Mr. Simmons had been pastor of the Presbyterian church in Prince's Risborough from 1718 to 1721. Like a large number of the Nonconformist ministers of the period, he seems to have held Arian views. Of the

next two ministers, Mr. MAYHEW and Mr. JACKSON, we know nothing but the names. The latter left Maidenhead in 1750, and was followed by a Mr. MARVIN; and he again was succeeded by Rev. ROGER WILLIAMS, who commenced his ministry in 1761. Mr. Williams was still here in 1765, when he took part in the ordination of Rev. T. Noon at Reading; and it seems likely that he was the gentleman referred to under "Gold Hill" (see Appendix) as starting services at Chalfont St. Peter a little later. This renders it likely that he was orthodox; but his church had not yet recovered from the deadening influence of the teachings of his Arian predecessors. In further lists of the Berkshire churches, in the Evans and Thompson MSS, in Dr. Williams' library, and dated 1772 and 1777 respectively, the church at Maidenhead is described as "very small," and as without a minister. The magazine article says:—"Mr. GEORGE INGHAM was next ordained over a very small church, and continued his labours for nine years, when he left it." But here again the writer seems to be in error; for Dr. Gibbons in his MS Diary describes the ordination of Mr. Ingham, at which he preached the sermon, as taking place on July 9th, 1778; and as the pulpit seems to have been vacant in 1777, and again in 1781, no space is left for a pastorate of "nine years."

The time was at hand, however, when this languishing state of things was to be terminated by the apostolic efforts of a man who perhaps did more for Nonconformity, not only in Maidenhead, but throughout this part of England, than any other man that ever lived. The career of JOHN COOKE has so much to do with the story of the Associated churches that no apology is needed for a somewhat extended sketch of his life. His memoirs were written by Rev. G. Redford of Uxbridge, and extend to 600 pages; but the work is arranged in a somewhat confused manner, and contains



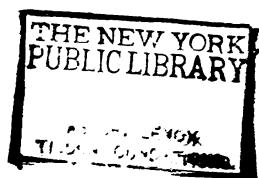
REV. JOHN COOKE.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX
TILDEN FOUNDATIONS.



CONGREGATIONAL CHURCH, MAIDENHEAD.



much that is wearisome to a modern reader. (For a more interesting sketch, see *Evan. Mag.*, January and February, 1827).

John Cooke was born in London, December 16th, 1760. He was the son of a dissolute wine-cooper, who had married a woman much his superior in social position and character. At the age of five, he lost his mother under most distressing circumstances, which made an indelible impression on his mind. He was commended by her to the care of her sister ; but he was neglected both by his father and aunt, and left to the care of an unprincipled servant, from whose negligence his little brother died. His father treated him most cruelly, and seemed to wish him dead, that he might become possessed of a small copyhold estate which the boy inherited from his mother. Sent down to Essex in a carrier's waggon, in bitter weather, the poor child came under the care of the tenant of this property, from whom he received a kindness he had never known from his own father, who died in a fit of drunkenness when John was nine years old. He was next under the charge of a dissolute uncle, who laid the most detestable traps for his virtue, borrowed money of him which he never repaid, defrauded him by forged accounts, and at last brought a false charge of robbery against him. About this time John was converted, and became a member of Matthew Wilks' church at the Tabernacle ; and at Mr. Wilks' suggestion, he removed to Wooburn, where he acted as assistant to Rev. T. English in his school there. He had received a fair education in Essex, through the kindness of a gentleman, but for whom his property would have been forfeited. He did not find good Mr. English a very congenial friend, and the latter was violently opposed to his settling in Maidenhead. Mr. Cooke preached there occasionally during two or three years, beginning in 1781 ; and on April 6th, 1784, he was invited to become the pastor of

the church. Distrustful of his own fitness, and receiving no encouragement from Mr. English, he consulted a prominent London minister, through whose kindness the sympathies of leading pastors were enlisted in his favour, and he was ordained on October 1st, 1784. He left Wooburn with pleasant memories of the happy hours he had spent in meditation among its woods and fields, and took up his new work with characteristic energy. One who remembers him in these early days has described his boyish appearance, his fine black curling locks, his blue straight coat, and his "astonishing flow of thought and rapidity of delivery." A portrait of him in early life (*E.M.*, June, 1800) looks more like that of a young French revolutionary leader like St. Just. or Desmoulins than like one of the sober divines of the day. A hard student, he only allowed himself six hours a day for sleep and refreshment.

Mr. Cooke tells us that among his hearers he found "Atheists, Deists, Arians, Socinians, and Antinomians;" and the members of this discordant congregation greatly perplexed their young minister by lending him books in support of their respective views. At first he came somewhat under the influence of William Huntington, the Antinomian leader of the day; but his masculine common sense soon enabled him to see the absurdity and danger of Huntington's ludicrous perversions of Scripture.

Under an energetic leader, the church speedily revived. A piece of land was purchased, and on September 18th, 1785, the present chapel was opened free of debt. In 1786 Mr. Cooke opened a room for services at Cookham Dean. In 1790, as we have seen, he started the cause in Burnham, in the face of most furious opposition. In 1798, he opened a large room at Holyport; and in 1804 he licensed a room in the village of Cookham, where he carried on services jointly with his friend Joshua Harrison of Wooburn.

Besides these, there were occasional services in a room at North Town, and rooms were licensed at Touchen-End and Pinkney's Green. So violent was the opposition he encountered, and so many threatening letters did he receive, that at one time he was accustomed to leave home with as affectionate a parting from his wife as if it were for the last time. On one occasion, while he was preaching at Bray, a farmer interrupted him with indecent and abusive language, and aimed a violent blow at him, which was parried by one of his hearers. The Vicar, Rev. C. Townsend, who was a friend of Cooke's, took up the case, and the farmer was obliged to make a public apology.

The memoir abounds with instances of his untiring zeal, and of his fearless rebukes of sin, which cannot here be referred to, though some of them are of the most striking character. We are told how a careless clergyman in a neighbouring village was first led to serious thought by the reflection, "What does this young minister see in religion, and in the souls of men, that I do not see? Surely religion must appear more important to him than it does to me, for he goes into the villages, through the darkness and rain, to preach the Gospel, and he receives nothing for it." We are told, too, how the Mayor of Maidenhead, being rallied at a meeting of the Corporation for having gone to hear Cooke preach, electrified his associates by repeating to them the substance of a powerful sermon on the last judgment, to which he had listened.

Mr. Cooke was one of the founders of the County Association, in which he took great interest; and he was for some years the most popular anniversary preacher in the county. He had several children, but outlived them all. His eldest daughter, Mrs. Westbrook, left a son, John Cooke Westbrook, who was brought up by his grandfather, and who became a minister (died 1879). Mr. Stephen Westbrook, who was one of Cooke's

deacons, and was afterwards editor of the *Oxford Chronicle*, was accustomed for some years to take the afternoon service at Maidenhead. Rev. William Clayton, when a lad, was apprenticed to Mr. Westbrook, and delivered his first sermon in his parlour at Maidenhead.

On October 17th, 1826, Mr. Cooke attended a meeting of the Association at Wycombe. He caught cold in returning home, but insisted on conducting the funeral of an old friend the next day, was taken ill in the night, and passed away before noon, October 19th, aged 66.

Since Mr. Cooke's death, the ministers have been :—

JAMES BRIGHTWELL PEARCE. "Settled over the church" July 24th, 1827. During his pastorate a chapel was built at White Waltham (1837), but it is not now in Congregational hands. Mr. Pearce died suddenly, after a short illness, January 3rd, 1838. Mural tablets to the memory of Mr. Cooke and Mr. Pearce are affixed to the north wall of the chapel.

HENRY ADDISCOTT. Settled here 1839. During his pastorate services were held in cottages at Burchett's Green and Bray. A chapel was built at Cookham Dean, in 1843, in which year Mr. Addiscott removed to Taunton, his final pastorate. He died in 1860. Mr. Addiscott was the author of the well-known hymn :—

And is there, Lord, a cross for me ?

THOMAS DAVIES. Studied at Highbury. Ordained November 27th, 1844, just after the church had sustained a severe loss in the death of Mr. S. Westbrook (see memoir, *Evan. Mag.*, September, 1844). Mr. Davies removed in 1849 or 1850 to Over Darwen, and afterwards to York Road, Lambeth.

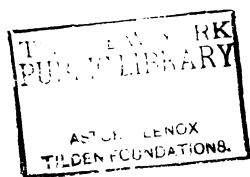
WILLIAM FAIRBROTHER. Began his "useful and valuable ministry" here in 1850. Previously missionary in China and minister at Derby. In 1855



PORTRAIT OF REV. J. COOKE.



REV. J. F. LEWIS, MAIDENHEAD.



he accepted an appointment as travelling secretary to the L.M.S., and the church was left without a settled minister for some years. In 1857, the members invited Messrs. D. Robertson and A. Dodgson, two travelling evangelists, to occupy the pulpit for a time; and so well did this arrangement appear to answer that it was continued for about a year.

J. MACFARLANE, B.A. Became minister in 1859. During his pastorate the chapel was greatly altered and enlarged; but the period was also marked by the abandonment of the village stations. Mr. Macfarlane resigned in 1871, and soon afterwards left the Congregational ministry.

R. C. LUMSDEN, F.R.A.S. Settled in 1872, removing from Ramsbottom, Manchester. Resigned in 1879.

G. T. M. INGLIS. Came from Thame in 1879. Resigned in 1883, and died suddenly immediately after.

WILLIAM LE PLA. Previously at Aylesbury 1874, Canterbury 1879, Pentonville 1882. Settled at Maidenhead in 1885. Resigned in 1891. Afterwards at Tetsworth and Camberwell. Retired in 1899.

THOMAS FRANCIS LEWIS, A.T.S. The present minister. Studied at Cheshunt; minister at Upperton, Eastbourne, 1886. Ministry at Maidenhead commenced January, 1892.

The Rev. H. E. Radbourne, of Hessle, Hull, was from this church, as were also Revs. John G. Hawker, missionary to Belgaum, South India, and Ebenezer Hawker, B.A., missionary in India from 1890 to 1899, and now of Samoa.

Marlow.

Although certain inhabitants of Marlow were charged with heresy in 1521, there is little trace of Puritan feeling here, and in the Civil War the leading inhabitants, unlike those of some neighbouring towns, seem to have taken the Royalist side. No mention of any "conventicle" here is to be found either in the Lambeth return of 1669, or in the Indulgence licenses of 1672. Nor does any regular Nonconformist worship appear to have been commenced here till after the Toleration Act. In a funeral sermon for the Rev. Samuel Pomfret (died January 11th, 1722), preserved in the Memorial Hall Library, the preacher, Rev. Thomas Reynolds, says of him :—

"Being desired 30 years ago to preach at a weekly lecture at Great Marlow, in Buckinghamshire, his coming there was no sooner known than a great part of the town flocked to hear him. The number was too great for the house to contain them, so that he was forced to preach to them in an open yard. Many were sent away with strong convictions and awakenings. Coming myself into the town a day or two after with Mr. Owen Buckingham, afterwards Knight and Lord Mayor of London, one that was then a principal inhabitant of the town, inquiring of me about him, told me he had preached to them in such a manner as to put the poor people into a terrible fright. They that knew his rousing way of preaching, and remember the great wickedness of the place at that time, will neither question nor marvel much at the truth of this account."

Mr. Reynolds goes on to relate that Sir Owen Buckingham "was the person that first formed the

design and laid the foundation of a Meeting of Protestant Dissenters in that place, where there had been none before, took much pains and was at great charge for many years after, to support a godly ministry in it, by which means much good has been done in that town and neighbourhood."

Samuel Pomfret was a London minister, who preached first in Winchester Street, and afterwards in Gravel Lane, Houndsditch, where a larger meeting-house (holding 1500) was erected to contain his hearers, and was crowded throughout his ministry, while his church members numbered 800. Scarcely any records remain of the church thus founded at Marlow, about 1693, by the rousing preaching of Pomfret, and the munificence of Sir Owen Buckingham. In the list of Bucks churches given in the Evans MSS (1715), the number of hearers at Marlow is given as 250, of whom 41 were voters for the county. The minister, who was in receipt of £7 per annum from the Presbyterian Fund, was JOHN BENSON. This gentleman was the grandson of an ejected minister, Rev. John Benson, of Little Leighs, Essex. Mr. Benson left Marlow in 1724, and became minister at Chertsey, where he continued for eighteen years.

THOMAS PITKIN succeeded him in 1725, and in 1726 a new meeting-house was erected. The contract is still extant, and stipulates that the pulpit, with stairs and sounding-board, and also the table pew, from the former meeting-house, shall be placed in the new one. Nothing further is known of Mr. Pitkin, except that he had been one of the "non-subscribing brethren" at Salters' Hall in 1719, which renders it likely that the church, like so many more at this period, gradually drifted into Arianism.

A writer in the *Congregational Magazine* for 1818 (p. 554) says :—

"After being shut up for many years, it" (the meeting-house) "was re-opened in the year 1770 or 1771, by the exertions of one or two pious individuals, and Mr. SAMUEL STEVENS exercised his ministry in it about six years. In the year 1777, a church was formed under the pastoral care of Mr. JOHN WHEELER, who was removed by death in 1785. He was succeeded by Mr. ROBERT ALLEN, who was pastor about nine years, and dying here, was succeeded by Mr. RICHARD FROME, who also sustained the pastoral office about nine years, and then removed." To this it may be added that 15 persons signed the original church covenant in 1777, but in 1794 the members were only nine in number.

This account brings us, it will be observed, to about the year 1803, and soon after this Mr. Frome, who seems to have been suspected of some degree of unorthodoxy by the stricter brethren of his day, was succeeded by Mr. GEORGE EDWARDS, one of the first ministers who went out from Hackney College. Mr. Edwards was ordained April 8th, 1806. Under his ministry the cause was greatly revived. The meeting-house was enlarged, and a residence for the minister was purchased. The congregations are stated to have been large, and the activities of the church well organised. There was at this time a small place of worship at Bisham, at which Mr. Edwards preached on Sunday afternoons. He appears to have resigned about 1825, and died in 1833, aged 61.

On October 27th, 1825, Mr. THOMAS STYLES, of Gosport Academy, was ordained as minister at Marlow. The occasion was rendered memorable by the reading of a letter from his venerable tutor Dr. Bogue, who had promised to be present, but had to content himself with sending a greeting from his dying bed. Mr. Styles is described as an eloquent and popular preacher. He was the brother of Dr. Styles, a man of some repute in his time. The first stone of the present "Salem"

Chapel was laid on July 9th, 1839, by Rev. John Burnet, of Camberwell, but the building was not opened till July 1st, 1840. The later years of Mr. Styles's ministry were unfortunately clouded by dissensions in the church. He resigned in 1863, but continued to reside in Marlow till his death in 1881, at the age of 86.

The subsequent ministers have been :—

ANDREW MEARNS. Commenced his work here in 1864, after a course of study at the United Presbyterian Hall, Edinburgh ; ordained 1865 ; removed to Chelsea 1866 ; since 1876 Secretary of the London Congregational Union.

JOHN BRIGGS. Settled at Marlow 1866 ; resigned 1868, and entered the Established Church.

JAMES MOUNTAIN. Studied at Cheshunt ; at Marlow 1868-1870 ; afterwards a minister in the Countess of Huntingdon's Connexion, and now pastor of the Free Church, Tunbridge Wells.

W. J. ROOME. From Lindfield, Sussex. Settled at Marlow 1871 ; resigned 1873.

D. W. EVANS. Born in Pembrokeshire 1822 ; studied at Airedale ; pastor at Stokesley, Market Drayton, Birdbush, Stansfield, and Harwich, before settling at Marlow in 1875. Resigned in 1879, owing to threatened blindness ; removed to Pauler's Pury ; died June 12th, 1882, aged 60.

WILLIAM MORTON MATHER. Born at Wellingborough 1815. Pastor at Burwash, Sussex, in 1860 ; afterwards at Sunbury and Wandsworth Road ; then travelling secretary for the Turkish Missions Aid Society, and hon. secretary for the Christian Instruction Society. He began his ministry at Marlow in July, 1880, but his health rapidly failed, and he died February 26th, 1882, aged 67.

ALEXANDER HENDERSON. Studied at New College ; settled at Marlow 1882 ; resigned 1883. Afterwards

minister at Plymtree 1884 ; Ware, 1888 ; West Ham (asst.), 1897 ; Old Gravel Lane, 1898.

JOHN FREDERICK MORGAN GLANVILLE. Studied at Bristol Institute ; pastor at St. Mawes 1871 ; Castle Combe 1880. At Marlow from 1884 to 1892, when he resigned ; afterwards lived at Bristol without charge. Died 1904. During his pastorate here (1890) £400 was spent on renovations.

FREDERICK TAVENDER, B.A., B.D. Studied at Western College ; pastor at Wiveliscombe 1886. Ministry at Marlow began October, 1892. In 1899 an organ costing £400 was placed in the building.

The Revs. Albert Ore, of Highworth, Wilts, and J. J. Frewing, of Thatcham, have gone into the ministry from this church. Miss Fear, after acting for three years as "deaconess" here, was recently appointed by the L.M.S. to Jammulamadugu, South India.

A mission station formerly existed in a cottage at Bovington Green, but this has been discontinued for some years.

Poyle.

This chapel stands in Middlesex, but the congregation is mainly drawn from the Buckinghamshire town of Colnbrook, about half a mile distant. It is interesting to note that a Presbyterian church formerly existed at Colnbrook (see Appendix).

The present Congregational cause here may be described as a daughter church of the one at Core's End, some miles distant. Messrs. East and Ibbotson,

of Wooburn, purchased some paper mills at Poyle, early in the nineteenth century. Poyle was then a quiet little hamlet on the Bath Road, and Dr. Stoughton, in his *Recollections of a Long Life*, describes how "a long line of mail coaches passed every night the turnpike gate, as cottagers heard the blast of the guard's horn, and stepped out to see the coachmen in like livery, handling the reins which guided their teams." The Ibbotson family "could trace back religious ancestors to Puritan days." They had long been connected with the church at Core's End, and one of them had married the eldest daughter of its founder, Thomas Grove. Messrs. East and Ibbotson set apart a large room in the mill for the purpose of holding religious services, which were conducted by neighbouring ministers, and afterwards by supplies from London. The church was formed in 1814, and a Sunday School was established about the same time. After Mr. Ibbotson's death, his sons carried on the work, and in 1823 they gave a small piece of ground for the erection of a chapel, and contributed £250 out of the £550 which the building cost. The chapel was opened on November 12th, 1823, when sermons were preached by John Clayton, jun., and John Griffin, of Portsea. The pulpit was supplied for a time by a minister named Ashwell, resident at Uxbridge, but in July, 1826, the Rev. LEMON HALL, brother of John Hall, of Chesham, became the first pastor, and was ordained on September 27th. Mr. Percy Grove Ibbotson remained a warm supporter till his death in 1873.

Mr. Hall, after studying at Hoxton Academy, had been for 13 years minister at Dorchester. Here, it seems, his faithful preaching had made him obnoxious to a little knot of influential persons, who held that extraordinary caricature of Christianity which prevailed at that period in some of our churches under the name of Antinomianism, and these had shown their discontent

by resorting to the expedient of "starving him out." He found a very different state of things at Poyle, where he laboured for over thirty-six years with acceptance and success. On the first Sunday of 1863 he preached a sermon to the young from the words, "How long halt ye between two opinions?" During the next week he was seized with bronchitis, and died on January 18th, aged 74.

Rev. E. J. EVANS, B.A., formerly of Madras was pastor from 1863 till March, 1867, and in October of that year the Rev. JOHN WILLIAM BLORE succeeded him. Mr. Blore, after completing his course at New College, had been assistant minister to the Rev. John Alexander at Norwich. He continued at Poyle till 1871, when he removed to Hoddesdon. After holding pastorates at Buxton and at Claremont, Cape Town, he died at High Barnet, July 6th, 1896.

In 1871 the church invited Mr. H. MILLICAN, of Western College, to become its pastor, and he held the office till 1877, when he resigned, and was succeeded the next year by Rev. JAMES WILLIAM INGRAM (studied at Cotton End), who had been at North Tawton since 1874. Mr. Ingram removed in 1884 to Lynton, and afterwards held a charge at Ilford (1891-1902). In 1887 Mr. FREDERICK ROBINSON, of Hackney College, settled at Poyle; but he left in 1889 for Larne, where he remained till 1898, and was without a charge till 1902, when he accepted a call from the church at Hayes.

Since 1889 the church at Poyle has had no regular minister.

Slough (with Chalvey).

The church in this rising town had its origin in the neighbouring village of Chalvey. In this village Matilda Philby was charged with Lollardy in 1521. The Puritan traditions are few. Richard Carter was rector of Upton-cum-Chalvey under Cromwell. He was a man of eccentric views, refused to administer either of the sacraments, and was deprived in 1660. Early in the nineteenth century, according to the account in the old church book, "a venerable minister, passing through the village" (of Chalvey) "on the Lord's Day, was painfully struck with the profanity of the people, and their utter disregard of anything like religion and the fear of God." As a result of his representations a few young men belonging to Rev. A. Redford's church at Windsor went over to Chalvey, and commenced a Sunday school in the afternoon, and a service in the evening. One of the foremost of this little band was Mr. Redford's son George, afterwards known as Dr. Redford of Worcester. The services had not been long started when a young man in the village, named John Smith, began to render valuable assistance. After a while, a barn belonging to a farmer named Nash, one of the converts of the mission, was fitted up for services. Mr. Redford himself was accustomed to come and take a service on Tuesday evenings. In 1819 the first chapel was built by a Mr. T. Langley, who let it at an annual rental. Here services were held till 1835, when a larger building was put up on ground given by Mr. John Smith, who also contributed a large sum of money to the building fund, as well as building a British School and Temperance Hall. The

Revs. G. Clayton and J. Stoughton preached at the opening of the new building in May, 1835. From that year till 1837 the pulpit was supplied by students from Highbury College. In May of the latter year THOMAS HALL became the first minister. Five members were formed into a church on September 6th, and on the following Sunday the Lord's Supper was administered to them by Mr. Stoughton.

Mr. Hall continued at Chalvey till 1840 or 1841. In the latter year he was succeeded by Mr. GEORGE BULMER, whose salary was guaranteed jointly by the Windsor church, the Association, and the Home Missionary Society. Mr. Bulmer was not ordained until April 20th, 1847, and then "not as pastor of the church, but as a minister to preach the word."

During Mr. Bulmer's ministry, the Chalvey church was greatly indebted to the self-denying labours of Mr. Wells Kilpin (brother of Rev. S. W. Kilpin, afterwards of Trinity Church, Reading), who was in business at Slough, but gave up his prospects there to enter the Newport Pagnell Academy, where he died early in 1847, his last illness being largely due to his exertions in study and village preaching.

Early in 1846, Mr. Bulmer had begun services at Slough itself, in a large room hired for the purpose. In January, 1850, he removed to Overton; and in the autumn of the same year the Rev. WILLIAM KNIGHT commenced his ministry at Chalvey and Slough. Mr. Knight had studied at Cotton End, and had held charges at Tamworth (1842) and Aspatria (1846). On February 23rd, 1851, the aged John Smith, "the father of the Independent interest" at Chalvey, was removed by death. In the same year a piece of ground, with 80 feet frontage and 100 feet depth, was procured in the town of Slough at a cost of £140. On August 17th, 1852, the foundation stone of the new chapel was laid by Apsley Pellatt, Esq., M.P. On this occasion,

the summer meeting of the County Association was held at Slough, and an earnest appeal was made to all the churches on behalf of the new effort. The building was opened on September 28th, 1853, the cost being £2,400. The old chapel at Chalvey was sold to the Primitive Methodists, and the proceeds applied to the liquidation of the debt on the Slough chapel. At a later date, however, services were re-commenced at a more central spot in the village, and have been carried on there ever since.

Mr. Knight removed to Egham in 1856, and again in 1861 to Littlehampton, where he built the present beautiful Congregational Church. He resigned his pastorate there in 1881, and died at Littlehampton November 30th, 1892, aged 79. Since his removal from Slough the church has had the following ministers :—

GEORGE ROBBINS. Ordained November 18th, 1856; resigned the charge in 1869.

SAMUEL JONES. Studied at Cotton End; had held pastorates at Market Weighton and Gosport. Left Slough in 1881 for Finchingfield, Essex, where he died April 23rd, 1883, aged 46.

FRANK SMITH. Studied at Western College; at Slough from 1882 to 1886, when he removed to Gloucester Chapel, Weymouth; has since joined the Baptist denomination. During his pastorate at Slough, Dr. Stoughton preached at the Jubilee services of the church (1885).

EDWARD NEWNAM. Studied at Hackney; ministry commenced at Victoria Road, Southsea, in 1885; at Slough from 1887 to 1899, when he removed to Carlisle, having acted as Secretary of the County Association for about a year before leaving Slough.

JOSEPH HENDERSON. Studied at Nottingham. Pastor at Ravensthorpe 1867; Honley 1871; Walworth 1875; Littlehampton 1881; Dudley 1884; Cheetham

Hill, Manchester 1895 ; settled at Slough in 1899, and resigned owing to failing health in 1901.

DAVID ARTHUR DAVIES. Studied at Brecon ; pastor at Aylesbury 1892 ; Crescent, Margate 1901 ; settled at Slough early in 1903.

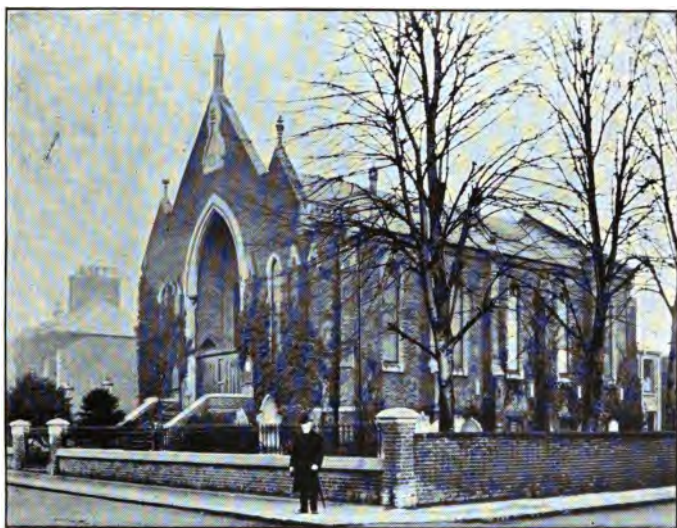
LANGLEY.

A chapel was built in this village early in the nineteenth century by the liberality of a Mr. Nash. In 1818 the services were conducted by "itinerant preachers from London." A Mr. T. Rounce was stationed here as minister in 1843, and in 1845 was assistant to Professor Walford at Uxbridge, besides taking charge of Langley.

For some years the services here have been carried on by the church at Slough, with the assistance of that at Poyle.

Stokenchurch.

The church in this village, situated in a bracing spot on the Oxfordshire Chilterns, and on the high road between Wycombe and Oxford, appears to have owed its origin to the evangelistic zeal of Rev. J. Paul, of Chinnor, who is said to have laboured in this and other villages with "pleasing success." The chapel was opened on October 24th, 1820. The land appears to have been given by Mr. R. Burgess, who is buried in a vault under the pulpit. It is difficult to trace the succession of ministers in the earlier portion of the church's history, but the following list represents what I have been able to ascertain ;—



CONGREGATIONAL CHURCH, SLOUGH.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX
TILDEN FOUNDATIONS.

B. SUGDEN. Was minister here in 1828.

JOHN JONAS MARK. Came here from Tetsworth ; ordained at Stokenchurch April 21st, 1830 ; had also charge of Watlington. Removed in 1834 to Felstead, Essex, where he died March 12th, 1867, in the 68th year of his age.

JOHN MARSH. Was here in 1835.

WILLIAM MAJOR. Ordained at Stokenchurch April 21st, 1846, but left shortly after, and apparently quitted the Congregational ministry.

CHARLES HYATT. Son of the eminent John Hyatt, of Tottenham Court Road. Traced his religious decision to his father's preaching. After a brief course of study at Hackney College, became minister at Verulam Chapel, Walworth. Settled at Stokenchurch 1847, and continued to be pastor of the church till his resignation in 1864. Afterwards minister at Herne Bay ; died at Slough, April 15th, 1871, aged 72.

STEPHEN CLARKE. Took charge in 1866 ; removed in 1872 to Abergavenny. Afterwards at Broadway, Worcestershire (1890-1898).

R. J. COLLARD appears to have been in charge for a few months in 1876.

WILLIAM HOLLAND, of High Wycombe, followed him as lay pastor of the church, and was in charge for more than four years. During this time the schoolroom was erected.

JOHN KETTLE. Settled in 1880 ; resigned in 1882.

JOHN JAMES BROOKER. Became pastor in 1883. Accepted a call to the Moat Church, East Grinstead, in 1886, and then to Belgrave Street, Brighton, in 1892.

SEPTIMUS JACKSON. Had held five previous pastorates ; came here from Titchfield, Hants, in 1866. Removed in 1895 to Bishop's Castle, Salop ; died there March 10th, 1900.

THOMAS JAMES DELLING. Studied at Melbourne, Australia; held a pastorate at Devonport, Tasmania (1892); then at Twyford (1893); settled at Stokenchurch 1895. Resigned at the end of 1900, having accepted an invitation to Wickham Market, Suffolk; pastor there till 1902.

FREDERICK PLOMMER THOMPSON. Came here from Bow, Devon, in 1901. Under his pastorate the church experienced a great revival of prosperity. The chapel and schoolroom have undergone repair, and a piece of land has been procured for the erection of a manse, the present building being very inconvenient. Mr. Thompson resigned in 1904.

Uxbridge (Old Meeting).

In this town we find several inhabitants charged with Lollardy in 1521. Three of the Marian martyrs, John Denley, Robert Smith, and Patrick Packingham, suffered here on the Lynch Green in 1555. They are thought to have been Anabaptists, but all seem to have been brought from a distance.

Among those recorded by Calamy as having been ejected in this neighbourhood, we find the names of the Rev. Mr. Godbolt, of Uxbridge, "an aged divine of great sobriety and moderation," and of the Rev. Philip Taverner, ejected from the living of Hillingdon, a parish by which that of Uxbridge is surrounded in a curious manner. The latter is described as "a grave,

peaceful divine of unblameable character, but who chose to live retired."

The church here is supposed to have been founded by the Rev. Mr. WOODWARD, ejected from the living of Bray, near Maidenhead, and said to have been chaplain to Oliver Cromwell. Calamy calls him Thomas, but in the record of licenses (Entry Book 38a Chas. II., 107) he is styled Hezekiah Woodward. He took out a license to hold services in the house of William Nicoll, who on the same date (May 13th, 1672), signed the receipt for a license to Hugh Butler, the ejected rector of Beaconsfield, to hold services in the house of John Crowder, at Uxbridge. Both of these are described as Presbyterians, but at the same date a third license was granted to Robert Hall, ejected from the chapelry of Colnbrook, "to be an Independent teacher in the house of Richard Biscoe in Uxbridge parish."

Calamy says that Mr. Woodward "preached in private after the Restoration at Uxbridge, where he died March 29, 1675." A tree on Uxbridge Common, known as "the Old Gospel Oak," is pointed out as the one under which Mr. Woodward was accustomed to preach to the people, sometimes, it is said, by night.

As the next pastor, JAMES WATERS, did not take charge till 1692, there is obviously a little uncertainty as to which of the divines who received licenses in 1672 was the actual founder of the church. During Mr. Waters' pastorate the existing building was erected. The specification and contract, bearing date March 23rd, 1716, is still preserved. The builder, William Thurban, was bound under a heavy penalty to execute his work well, with the best materials, and to have it finished in five months. The fact that it has stood so well for nearly two centuries shows how thoroughly his undertaking was carried out. Mr. Waters died in 1725, in his 65th year. A monument to his memory, with a Latin inscription, is in Uxbridge churchyard,

In the same year (1725) the Rev. THOMAS MOLE, who had studied under Samuel Jones of Tewkesbury, took charge of the church. Mr. Mole was the author of *A Treatise on Repentance, A Vindication of the Dissenters*, and other works. He removed in 1728 to Rotherhithe, where his views seem to have undergone a change. The writer of a MS account of the London ministers in 1731, preserved in Dr. Williams' Library, says that "his sentiments were not so agreeable as his gifts," and Dr. Waddington states that his ministry "tended to the growing injury of the cause." In 1746 he became minister at the Old Gravel Pit Chapel, Hackney, and on resigning that charge in 1776, returned to Uxbridge, where he died at an advanced age.

CORNELIUS HANCOCK, the next minister, came here in 1728, after a short pastorate at Beaconsfield. He removed from Uxbridge to Tenterden in Kent.

In 1745 the Rev. BENJAMIN MILLS was the minister here, and preached a special sermon on the occasion of the fast observed on account of the invasion of the Young Pretender. He also published a sermon on "The Nature of Religious Liberty." He is believed to have died at Uxbridge.

"In 1764," says the Rev. R. Sewell, in a short 'Historical Sketch' of the Church, to which I have been largely indebted, "the pastor at Old Meeting was the Rev. Mr. GIBBONS, brother of Dr. Gibbons, of Haberdashers' Hall." There is an error here as to the date. Dr. Gibbons' MS Diary shows that his brother Edward was ordained on August 8th, 1753, and died December 21st, 1760. At the time of his settlement at Uxbridge, the oldest member of the church was a Mrs. Reynolds, aged 101, who had been baptized by Richard Baxter at Kidderminster.

Mr. Gibbons was followed by a Mr. LEIGHTON, who died young. Then came the Rev. WILLIAM

RUTHERFORD in 1769, who ministered here for twenty years. He had a very large and respectable school on Uxbridge Common, and was author of a charge delivered at the ordination of the Rev. Mr. (afterwards Dr.) Rutledge. In 1777 the existing Providence Chapel was founded by representatives of a more Calvinistic school of thought than that then represented at the Old Meeting. Dr. Rutherford resigned his ministry here in 1789, and returned to Scotland, his native country. He was the author of *A View of Ancient History*.

The next pastor, THOMAS EBENEZER BEASLEY, was master of the Uxbridge Grammar School, in which post he was succeeded by his son, Dr. Beasley. His register of baptisms commences in 1790, and he continued minister till a year or two before his death in 1824. His widow was a member at Old Meeting until she died in 1864, at the age of 97. Many who knew her in her younger days must have remembered Mrs. Reynolds, and thus three lifetimes would link the days of Cromwell with the earlier years of the present King.

Mr. Beasley appears to have been followed for a short time by the Rev. WILLIAM WALFORD, classical tutor at Homerton College from 1813 to 1830. As Mr. Walford resigned his tutorship from ill health, it is probable that his retirement from Uxbridge in the following year was due to the same cause. After him came a Mr. GARDINER, whose incumbency was brief—not more than two years at the utmost.

On Jan. 26th, 1833, the Rev. THOMAS RICHARD BARKER accepted an unanimous invitation to the pastorate. Mr. Barker was born in London in the year 1798. His father being a freeman of the City, entered his son in 1807 at Christ's Hospital, where he became Deputy Grecian. Prospects of preferment in the Established Church were declined on the ground of Nonconformist convictions and spiritual unfitness; but

having been led to decision by a sermon preached by Dr. Andrew Reed, he entered Homerton Old College, and after a brief course there, took charge in 1822 of a church at Alresford, removing two years later to Harpenden, and thence to Uxbridge. He reorganised the church, which had hitherto been Presbyterian in its management, on Congregational lines, and commenced an evening service. In 1838 he became classical and Hebrew professor at Spring Hill College, where he died November 23rd, 1869, aged 71.

On Mr. Barker's removal, Professor WALFORD again took the oversight of the church, accepting the call in January, 1838, and holding his recognition service in the following June. Mr. Walford was a shining example of perseverance under physical difficulties, achieving success as a pastor and a scholar in spite of an injury to his head when a youth, which at times caused him agonising pain and depression. In early life he held pastorates at Stowmarket and Yarmouth, and in the latter town he received into the church the well-known Sarah Martin, afterwards the earnest and self-denying visitor to the prisoners in gaol there. Dr. Stoughton, in his *Recollections of a Long Life*, describes Mr. Walford as "one of the most remarkable men I ever knew. I see him now, with his handsome face, bald head, well-knit form, keen eyes, compressed lips, rather tottering in gait, and brusque in manner. What walks and talks we had! He had Butler and Jonathan Edwards at his fingers' ends, and could pack into a few words some of their most abstruse definitions and arguments I can never forget his reading to me, with tears in his eyes, a translation he had made of Plato's *Phaedo*." He was the author of a new translation of the Psalms, and of other works. Professor Walford resigned at the close of 1847. He died June 22nd, 1850, in the 78th year of his age, and was buried at Hillingdon.

The Rev. JOHN ROBINSON next held a brief charge here. He afterwards became for many years one of the secretaries of the London City Mission, and died January 16th, 1876, in his 76th year.

The Rev. ROBERT VAUGHAN, D.D., the next minister (1857-1860), was born in 1795, and pursued a private course of study. His first pastorate, a brief one, was at Worcester, whence, in 1825, he removed to Kensington, where he "secured the ear of nobles and royal dukes." He became professor of modern history at University College, London, and afterwards was Principal of Lancashire Independent College. He was the author of a *Life of Wycliffe*, of *Memorials of the Stuart Dynasty*, *Revolutions in English History*, etc., and was founder and editor of the *British Quarterly Review*. "As a platform orator, Dr. Vaughan had few equals, and perhaps no superior in the estimation of the public." In 1868, he accepted a call to Torquay, but had scarcely entered on his duties there before he was removed by death on June 15th, in the 74th year of his age, and the 48th of his ministry. His portrait appeared in the *Evan. Mag.*, May, 1867.

The Rev. J. MOUNTFORD, a student from New College, became pastor in 1862, but did not remain at Uxbridge more than three years. He afterwards settled at Wigan.

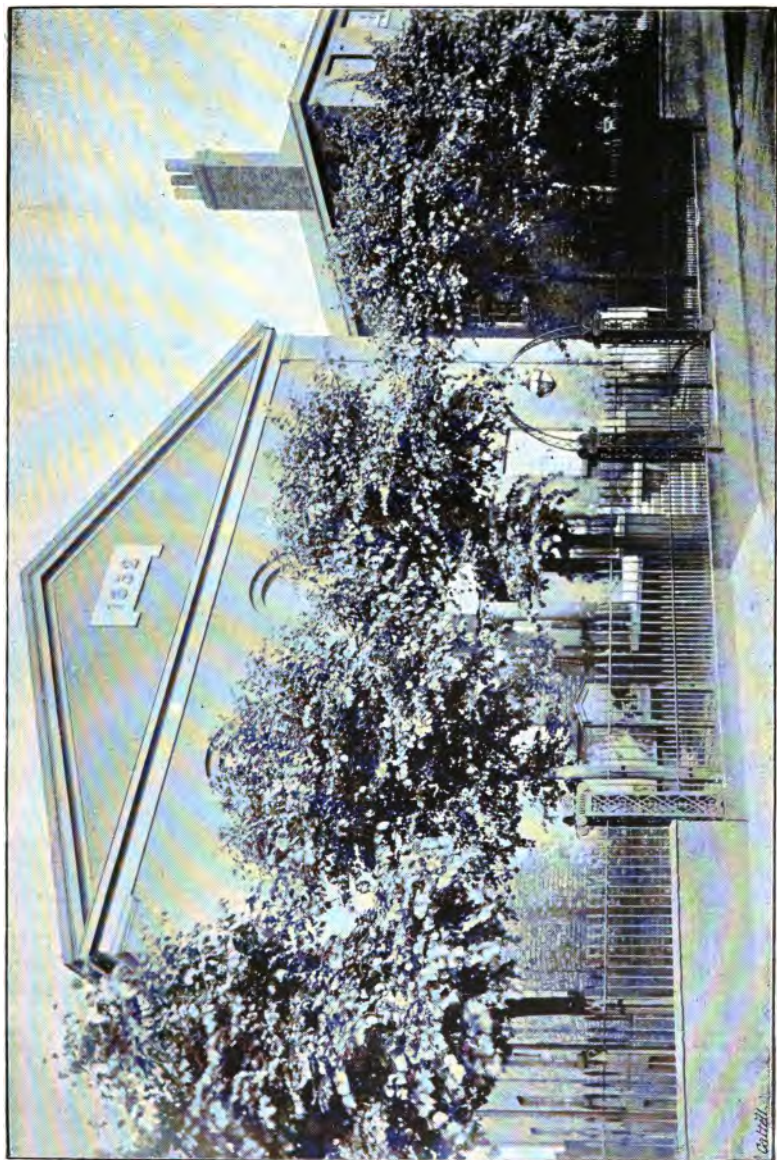
The Rev. WILLIAM ORR followed Mr. Mountford. Born at Dunaheady, County Tyrone, about 1835, he was one of the converts of the great Ulster revival of 1859, and joined the church at Londonderry, under the charge of the Rev. R. Sewell. After labouring in that city as a town missionary, he studied at New College, London, and was ordained at the Old Meeting May 16th, 1866, when his old pastor took part in the service. Mr. Orr continued his labours at Uxbridge till his death on February 6th, 1882. His true-hearted kindness and fund of Irish humour were warmly appreciated by a large

circle of friends, and amongst others, he was highly esteemed by Charles Reade, the novelist. Mr. Orr had been in failing health for some time before his death, and was about to take a three months' rest; yet the end came so suddenly that his presence was expected at a prayer-meeting held on the very evening of his death.

The Rev. ROBERT SEWELL, of Londonderry (studied at Belfast), the pastor who had received Mr. Orr into the church, was now invited to succeed him at Uxbridge, to which place he removed in 1882, after a pastorate of twenty-eight years in the old Protestant city, following on one of two years at Youghal. He carried on an honoured and useful ministry at Uxbridge till 1900, when he retired from active service, and returned to Ireland. During his pastorate, the Old Meeting was completely renovated and modernised. After Mr. Sewell's removal, the church had no settled minister until late in 1904, when the present pastor, Rev. A. GILES, A.T.S., was unanimously called to the pastorate. Mr. Giles at the conclusion of his studies at Hackney College (1896) proceeded to Rhodesia and founded the first Congregational church in that colony at Gwelo. He returned to England late in 1900, was for a short time warden of Lancashire College Settlement (1900-1), and then pastor at Craven Hill, Bayswater (1902-3).

Windsor.

There are traces at an early date of the existence of a Nonconformist congregation in the Royal borough, as at an earlier date of Lollardy and earnest Protestantism. Three martyrs had suffered under Henry VIII on the site of the present South Western railway station. In the Lambeth return (1669) it is stated that a conventicle



CONGREGATIONAL CHURCH AND MANSE, WINDSOR.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX
TILDEN FOUNDATIONS.

numbering 100 or more met constantly at the house of a Mr. Samuel Price, of Frogmore. The attendants are described as consisting of "tradesmen and labourers, but chiefly their wives, servants, and children—a mixed multitude from severall places." Their principal "teacher" was "Mr. Palmer, a Londoner."

On June 20th, 1672, a license for Presbyterian services was granted for "the howse of Jane Price in New Windsor, Berks." Possibly Samuel Price was dead, and this lady was his widow. The application (S.P. Dom. Chas. II. cccxxi. 252) was for "Mrs. Jane Price's new howse called Frogmore roomes or barnes thereunto belonging." At the same time a license was granted to Nicholas Palmer to hold services in the same house; and another license was taken out by John Hartcliffe, to hold Presbyterian services in his own house. John Hartcliffe was ejected at Stadham, in Oxfordshire. He afterwards conformed, and became a Canon of Windsor. The name of Nicholas Palmer is not found in Calamy's list.

In the return sent in to Archbishop Sheldon in 1676, and preserved in the Salt Library at Stafford, the number of Nonconformists returned for the parish of New Windsor is the highest in the county of Berks, being 145, out of 1025 adults.

Calamy says that the Rev. SAMUEL SMITH, M.A., who was ejected in 1660 from the sequestrated living of Bodenham, Herts, and who in 1662 was deprived of a lectureship at St. Olave's, Southwark, "was afterwards pastor to a small congregation of Dissenters at Windsor, where he died, 1714, and was succeeded by Mr. Sheffield." The last-named gentleman, however, was not Mr. Smith's immediate successor, for we learn from the Evans MSS that JOHN CAMBDEN was minister here in 1715. The congregation is estimated at 100, "most of them Tradesmen and Farmers," and included 8 voters for the county, and 12 for the borough.

The minister received £10 a year from the Presbyterian Fund. A new meeting-house appears to have been built in 1716, in which year the ancient church book at Newbury records a collection of £3 6s. 10d. towards the building fund.

Mr. Cambden left Windsor in 1718, and probably removed to London. In the following year he was one of the "non-subscribing brethren" at the Salters' Hall Synod; and in 1727 he was living at Stockwell.

The Rev. WILLIAM SHEFFIELD succeeded in 1719. He had previously been minister at Buckingham, but had left there in 1715. In 1726 he left Windsor for Havering, in Essex, but the next year he was living in London without charge. He was the son of John Sheffield, a minister in Southwark, and grandson of William Sheffield, the ejected rector of Ibstock, Leicestershire.

After Mr. Sheffield's removal to Havering, BENJAMIN OWEN, from Tollesbury, Essex, became pastor (1726); but in 1728 he removed to Aylesbury. The old Presbyterian cause did not long survive his removal. "When the church ceased to exist," says a writer in the *Congregational Magazine* for 1818 (page 216), "is not known; but there is good reason to believe their place of worship was situated in Beer Lane, almost adjoining the spot where the place now denominated the Old Meeting stood."

"For many years," continues the same writer, "there was no Dissenting church, nor even occasional preaching, in Windsor, until in the year 1777, by the providence of God, and the instrumentality of a common soldier, who was in barracks there, religious worship was revived on the Independent plan."

According to a funeral sermon for Mr. Astle, deacon of the church for more than thirty years, preached by Rev. J. Stoughton on October 28th, 1838,

the soldier referred to preached in his quarters, which were in a cottage known as "The Hole in the Wall," on week-evenings or early on Sunday mornings. The "Hole in the Wall" is said to have been in Sun Passage, on the site of the present National School. Among the attendants at this humble sanctuary was Mr. Saunders, the coachman of George III., who was highly esteemed by his Royal master. "They used to talk together about religion; and, encouraged by the king's good opinion, the servant put tracts in the carriage pocket; and when his Majesty had read them, he asked for more." When the soldier-preacher found that his regiment was about to leave Windsor, he announced that he would preach his farewell sermon on a Thursday evening. At the close of this service, a Mr. Burgess, from London, stood up and offered his services to carry on the meetings. A room was obtained and licensed in the house of Mr. Astle's father, and here Mr. Burgess preached once a fortnight, on week-evenings, for about a year. A Mr. John Searle then commenced Sunday services, which were continued till 1781. After this a church of eight or ten members was formed by the Rev. WILLIAM FORD. This worthy minister was a descendant of the celebrated Puritan preacher Nathanael Vincent, who had been ejected in 1662 from the living of Langley Marish, near Windsor. He was born in 1736 at Castle Hedingham, where his father was minister. After acting as assistant minister to his tutor Dr. David Jennings at Old Gravel Lane, Wapping, and then to the Rev. Timothy Jollie at Miles' Lane, he was ordained as pastor of the latter charge on December 14th, 1757, and held it till 1781, when he resigned "through severe affliction," and must have come to Windsor shortly after. During his short pastorate the church met in a room in Goswell Lane. He died January 23rd, 1783, and was buried in Bunhill Fields.

After Mr. Ford's decease, a loft was obtained and fitted up for services in "Beer Lane," (more properly Bier Lane, and now known as River Street); and here Mr. Burgess resumed his services. "The congregation increasing, a lease of the premises was obtained, and two small houses thrown into one constituted the Old Meeting, which was completed in the year 1788. Mr. Burgess continued to preach in the Old Meeting, until a short time before his death in 1799; and the ordinance of the Lord's Supper was administered to a few persons who had united in Christian fellowship, whenever they could obtain an ordained minister to officiate. After Mr. Burgess's death, the congregation at Windsor was variously supplied by various ministers, or students from academies, until Lady Day, 1804, when the Rev. A. Redford accepted the unanimous invitation of the church and congregation to settle among them."

ALEXANDER REDFORD was the son of a Scotch schoolmaster, and was born in East Lothian, but brought up in the Orkney Islands. He had at one time worked as a carpenter, and Rowland Hill used to say that "he was of the same trade with his Master." Mr. Redford had relinquished his calling and devoted himself to the ministry under the direction of the Rev. Thomas Slatterie of Chatham, becoming at first an "itinerant" of the Evangelical Society. He seems to have preached at Windsor for more than a year before being invited to the pastorate. His ordination took place on June 28th, 1804. Under his earnest and faithful ministry, the congregations greatly increased; and in September, 1814, the Old Meeting was abandoned for a more commodious building in the High Street, originally a theatre, which was purchased and fitted up as a chapel at a cost of £1,400. The services were much disturbed during the first few months. Mobs gathered round the building, "detonating balls"

were thrown into it, and the chapel-keeper was violently assaulted. The magistrates at length intervened, in which we may be sure they would have the approval of the good old King, who was once heard to say, "The clergy are paid by the country to pray for me, but Mr. Redford's praying is without pay." A frequent visitor at High Street Chapel was Rowland Hill, who had laid his hands on Mr. Redford at his ordination. The Eton boys would flock to hear him, and would vary the last line of his favourite 100th Psalm by shouting :—

"When Rowland Hill shall cease to move."

The good old man delighted to recall the days when he himself was an Eton boy, and when he used to attend a cottage prayer-meeting, leaping a ditch with a long pole in order to reach the spot ; and as long as the old woman who inhabited the cottage lived, he paid her an annuity through a member of High Street Church.

After Mr. Redford's pastorate had continued some years, the building in High Street became too small ; and on May 16th, 1832, the foundation stone of the present chapel in William Street was laid by Mr. Thomas Wilson, of Highbury, when Dr. Leifchild delivered an address, in which he gave a sketch of the history of the church. On April 30th of the following year, the opening services were celebrated, when sermons were preached by the brothers John and George Clayton ; and the next day there followed an ordination service, at which Mr. JOHN STOUGHTON, of Highbury College, was set apart to the Christian ministry as co-pastor with the now aged minister. Little could those present on that May-day afternoon foresee the long and honourable career which lay before the young minister then ordained !

Mr. Redford died triumphantly in July, 1840, at the age of 81. (See portrait *Evan. Mag.*, June, 1810, and memoir in Oct., 1840).

Mr. Stoughton now became sole pastor, and remained at Windsor till 1843. During the ten years of his residence at Windsor, he took a most active interest in the affairs of the town. "Many of the most flourishing institutions of the Royal borough may be traced to his active efforts, and there his memory is still held dear." The earliest of his numerous publications was a series of lectures, delivered in the Town Hall, upon the history of the borough and castle, and afterwards dedicated by permission of Prince Consort. The present writer cannot refrain from mentioning that this history would probably never have been written but for some kindly words of encouragement and suggestion addressed to him by Dr. Stoughton some years ago.

In his *Recollections of a Long Life*, Dr. Stoughton gives many interesting reminiscences of his ministry at Windsor. He mentions the fact that among the subscribers to the new chapel were the Vicar of Windsor, and Mr. Stanley, M.P. for the borough (afterwards Lord Derby). He speaks of the pleasant friendships which he enjoyed there with Mr. Jesse, the naturalist, Mr. Samuel Bagster, the publisher, the Rev. G. A. Selwyn, afterwards Bishop of New Zealand, and others; and of his acting as chaplain to one of the Highland regiments, and being present at the presentation of colours to them on the day of the baptism of the present King.

In 1843 Mr. (afterwards Dr.) Stoughton removed to Kensington, to succeed Dr. Vaughan. Here, curiously enough, he was again pastor of a church which partly owed its origin to the efforts of the Royal coachman Saunders. He remained at Kensington until his retirement from the regular ministry in 1874, and lived to become the "father of the denomination," having been born at Norwich on November 18th, 1807, and dying at Ealing on October 24th, 1897.

Dr. Stoughton's successors at Windsor have been :

JOHN M'CREA. Settled at Windsor in 1844. A serious dispute arose between him and the trustees, which issued in legal proceedings. Mr. M'Crea resigned in 1850, but took a room and carried on a rival cause till 1852, when he left Windsor.

JOSEPH AUGUSTUS MILLER, from New College. Pastor till 1854, when he resigned, and shortly after joined the Established Church.

JAMES MACFARLANE. This gentleman was a native of Stirling, and had been brought up as a Presbyterian, but had imbibed sceptical principles at an early age. After studying at Glasgow University, he held pastorates at Wick (1842), Whitehaven (1844), and Holmfirth (1849). His ministry at Windsor commenced in 1855. In November, 1861, his health broke down suddenly, owing to the relaxing climate of the south, and his "rooted aversion to holidays," and in July of the following year he resigned his charge, and returned to Holmfirth, where he laboured for three years longer. Died at Blackness, N.B., July 13th, 1866, aged 49.

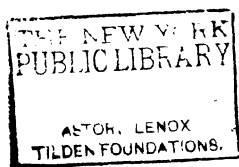
SAMUEL EASTMAN. Had several previous pastorates. Recognition service held October 27th, 1863, when the County Association held its autumnal meeting at Windsor. Mr. Eastman was for a time the Secretary of the Association. He resigned in 1871, and afterwards acted as assistant at Tottenham Court Road. Died at Ilkley, December 1st, 1900, aged 76.

THOMAS ORR. A native of Annandale, Kilmar-nock. Originally intended for the law, he came under the influence of the Evangelical Union movement, and after a course of study at Edinburgh, took the oversight of a church at Ayr in 1852, and afterwards held pastorates at Mitcham and Poole. He removed from Poole to Windsor in 1873, and remained there till his resignation in 1892. Mr. Orr received several marks of kindness from her late Majesty Queen Victoria. On

his baptizing the child of one of the Royal servants, at the Castle, the Queen was present at the ceremony ; and he also officiated at the funeral of her favourite Highland attendant, John Brown. In 1891, Mr. Orr secured the services of Mr. William Nicholson, of New College (afterwards of Battle, and now of Selby) as an assistant. The next year, however, he resigned, and having retired from the active ministry, took up his abode at Crouch End, where he died September 30th, 1895, aged 71.

ALBERT LEE, Ph. B. Studied at the Wesleyan University, Illinois ; pastor at Tockholes 1879, Gomersal 1882. During his ministry at Windsor, which commenced in 1893, the building, which had fallen into considerable dilapidation, has been renovated and improved at a cost of about £900, the whole of which has been raised. A new organ has also been recently obtained and paid for. In 1897, Mr. Lee received her late Majesty's commands to hold a memorial service in his church, at which she was personally represented. A friend of the Queen's who was a Nonconformist, having died, it was the wish of her Majesty that this service should be conducted while the funeral was taking place in Scotland. Mr. Lee was also presented on two occasions to her Majesty, and was honoured by receiving a framed and autograph-signed portrait of the Queen. He is well known as the author of several works of historical fiction, and other important volumes have been published by him. His Majesty the King was graciously pleased to accept a copy of his last work, published in 1904. Mr. Lee takes part in several public bodies in the Royal Borough, on which Nonconformity was previously unrepresented. Mrs. Lee also plays a large part in the public life of Windsor, and is a member of the Board of Guardians.

The Rev. W. Legge, of Fakenham (died 1859), and the Rev. F. T. Hyde, now pastor at Chard, Somerset,





HOUSE WHERE THOMAS GROVE HELD THE FIRST SERVICES,
WOOBURN.

Photo by Mr. A. Browne, Wooburn.

were sent into the ministry from this church. Messrs. Arthur Brooks and James W. Dunn were sent out from this church as artizan missionaries to Central Africa, about 1889, but the former was shot by Arabs near the coast, and Mr. Dunn died of fever at Lake Tanganyika. Miss Agnes Baker was appointed in 1901 to L.M.S. educational work in Calcutta.

There were formerly village stations in connection with this church at Clewer, Spital, and Eton Wick, all of which were unfortunately discontinued some years ago. The Windsor church, in conjunction with that at Slough, employed several successive evangelists, among whom may be mentioned Thomas Bagley, now the respected pastor of Lower Edmonton, and Messrs. Rogers, Back, W. C. Attwell, Charles P. Way, Alfred Laishley (1880), C. A. F. Bryer (1883), J. K. Walker, John Plowright (1886), and Albert Ore (1887-1891). Several of these subsequently entered the regular ministry.

Wooburn.—Core's End.

This village was one of the country residences of the Bishop of Lincoln, and we find prisoners here, charged with Lollardy, in 1466, 1506, 1521, and 1538. A village woman named Scrivener was accused of heresy in 1521.

The early history of Nonconformity at this spot is associated with the name of Philip, Lord Wharton, one of the leaders of the Puritan party in the days of Charles II., and a generous friend of many of the ejected ministers. Dr. Stoughton in his *Church of the*

Restoration (p. 216), says:—"In the pleasant village of Wooburn, in Buckinghamshire, situated on the river Wick, a tributary to the Thames, which in its course through a delightful district, turns the wheel of many a paper mill, there stands, under the shadow of richly wooded hills, and adorned by a stately row of poplars, a goodly house, connected with which are stables and fish-ponds, pertaining to a far nobler residence which once adorned the site This ancient and stately house became a great place of resort for Nonconformist divines. Manton and Bates, Howe and Owen, were often entertained under the hospitable roof, and the shadows of these departed ones still pleasantly haunt the spot, as the Puritan residents of the neighbourhood conduct strangers through the gardens, and relate to them the legends of the old dwelling. There, during one of the severe attacks of his fatal malady, Owen wrote his last and justly admired letters to his church; and there, the Nonconformists of the neighbouring town [High Wycombe] used to assemble for worship. The chapel formed a convenient place for the purpose; and within its walls the voices of eminent divines, Owen and Howe for example, might often be heard. Thither came Puritans from Wycombe and Farnham, and Langley and other places; and one can see them in the dress of the period, with their steeple-crowned hats, and their short cloaks, coming down the hillside, or crossing the green, not in large groups, but singly, stealthily picking their way, to avoid observation, a peasant from a neighbouring farm wading on foot, a burgess from the good town of Wycombe riding his little cob. When the service was over on Sunday forenoon, and the Wycombe people, with other folks from Marlow and Beaconsfield, and stragglers from a greater distance, were putting on their hats and cloaks, and preparing to unfasten their nags and to turn homewards, the noble host would

invite the people, in Buckinghamshire phraseology, to 'stop and take a sop in the pan,' that they might avail themselves of the privilege of attending worship again in the afternoon."

Lord Wharton took advantage of his privileges as a peer, not only to hold services in his mansion, but also to find a home for several ejected ministers, by employing them as his chaplains. After the Toleration Act, he had the mansion licensed for worship. He died in 1695, having left in the hands of trustees a sum of money for providing Bibles and Nonconformist books for children in Wooburn and other parishes where his estates were situated. This originated the famous "Lord Wharton's Charity," long so scandalously misappropriated to Anglican purposes, and even now only partially restored to the uses intended by the pious founder.

Lord Wharton's influence was felt in Wooburn long after his decease. Browne Willis says that about 1713 there were in the parish "two families of Quakers, three of Presbyterians, and abundance of occasional conformists." Some of these good people many years afterwards formed themselves into what they called a Conference Society, for prayer and reading of the Scriptures. Among their number was a pious lady, who had been left in charge of an orphan grandson. It was her constant prayer that this boy, THOMAS GROVE, might become a minister of the Gospel. Converted at an early age, he resolved to enter the ministry of the Established Church, and with this end in view, he entered as a gentleman commoner at St. Edmund's Hall, Oxford. Here he joined with several like-minded students in meetings for prayer and mutual edification; and for this heinous offence he and five others were expelled from the University. The charge against him was in the following terms:—"Thomas Grove hath, by his own confession, preached

to a mixed multitude in a barn, and hath offered up extemporary prayer." The action of the authorities was defended by Dr. Johnson, but was mercilessly satirised by Mr. (afterwards Sir Richard) Hill, Rowland Hill's brother, in a pamphlet called *Pietas Oxoniensis*, and also by Mr. Macgowan, a London Baptist minister, in a clever skit called *The Shaver*. After his expulsion (1768) Mr. Grove came home to Wooburn, and commenced services in his own house, the old red brick building which still stands just above the chapel on the Taplow road. The room proving too small, he fitted up a barn, which had to be twice enlarged. He formally constituted a church (March 9th, 1773) with 28 members; and he spared no expense in procuring the services of eminent preachers from time to time. After about ten years of faithful toil, he removed to Rotherham, and afterwards to Walsall, where he laboured until a few months before his death, which took place on October 6th, 1817.

Mr. Grove was succeeded in June 1778 by THOMAS ENGLISH, a native of Oxford, who owed his conversion in boyhood to an Easter sermon of William Romaine, and who ever afterward, staunch Nonconformist as he was, kept Easter Sunday as his spiritual birthday. He had studied at Trevecca along with John Clayton and Matthew Wilks, and had had charge, first of the Countess's chapel at Worcester, and then of the Congregational chapel at Gosport, where he was the predecessor of Dr. Bogue.

Within six weeks after settling at Wooburn, Mr. English lost his first wife (he was three times married); and he had to pass through many severe trials, especially in the mental affliction of his second wife, and in the loss of a little boy and girl, the latter of whom died at the very time when Rowland Hill was conducting her brother's funeral service.

A new chapel was erected in May, 1781, on ground given by Mr. Grove ; and in 1804 the present larger building was erected at a cost of £1074, of which £820 was raised locally. Mr. English was accustomed to preach in the villages on three or four evenings in the week ; and for fifteen years he conducted a service on Sunday afternoons at High Wycombe, where, in 1780, he received a few persons who had seceded from the church at Crendon Lane, into fellowship with that at Core's End.

Both Mr. Grove and Mr. English were greatly helped by the co-operation of godly laymen. Mr. Francis Blackwell, of Loudwater, a paper-maker, who had been one of the leading members of the Conference Society, preached for forty years round the neighbourhood, even as far as Prince's Risborough ; and Mr. English lived to see the good man's labours carried on by his grandson, Mr. W. Briant. It was customary to set apart the local preachers by prayer and exhortation. An interesting memoir of Mr. Blackwell (*Evan. Mag.*, August, 1800) tells us how, just before his death, like a dying patriarch, he gathered round him his children, grandchildren, servants, and workpeople, and addressed to each words of counsel and blessing which were long remembered. Mr. East, another faithful supporter, gave the ground on which the manse stands, and built part of the house at his own expense. Mr. W. Davis, a churchman, was a frequent attendant on Mr. English's ministry, up to the time when he built the quaint, meeting-house-like church at Loudwater out of his savings as a workman at the paper mills (1788). During the ministry of Mr. English, several ministers went out from his church. John Cooke, afterwards of Maidenhead, resided in his house for some time ; and the eminent John Griffin of Portsea was a native of Wooburn (born April 22nd, 1769), and the child of members of Mr. Grove's church. Left fatherless at an

early age, he attributed his early religious impressions to the influence of his mother, of Mr. English, and of young John Cooke, who gave him Mason's *Pocket Companion* on his thirteenth birthday. Young Griffin was sent from the church at Wooburn to Cornelius Winter's academy at Painswick. It was he who wrote the memoir of Mr. English. Two other ministers, Mr. Bristow of Wilton and Mr. John Simmons, a Baptist pastor of Wigan, went forth from Core's End at this period.

In one of Mr. English's letters, written in 1796, he tells us how three servants of Lord Grenville, then Foreign Secretary, came from his mansion at Dropmore and disturbed the service at Core's End one Sunday evening. Lord Grenville, on hearing of their misconduct, discharged them from his service, and wrote a very courteous letter to the pastor, expressing his regret at the occurrence. In 1803, the parish clerk, Henry Church, became an attendant on Mr. English's ministry, and afterwards one of the deacons, having been discharged from his office for refusing to say "Amen" after a sermon by the Vicar of Wooburn (see memoir, *Evan. Mag.*, 1821, Supp.).

A portrait of Mr. English, showing a shrewd, but melancholy and self-centred face, is in the *Evan. Mag.*, March, 1805. Soon after the new chapel was built, his health became feeble, and he had to secure the services of an assistant, Mr. George Scott. He died May 29th, 1809, aged 57.

In December, 1810, Mr. JOSHUA HARRISON was called to the pastorate, and was ordained March 6th, 1811. (See portrait, *Evan. Mag.*, July, 1825). His son, Joshua Clarkson Harrison, "whose praise is in all the churches," was born at Core's End Manse, March 7th, 1813. To the end of his long and honoured life, the Rev. J. C. Harrison never forgot his early days at Wooburn, and delighted to tell how his first address

in public was delivered at one of his father's village stations, and to speak of James Harding, the old "clerk" of the chapel, "who was wont to give out the hymns in the brogue of the village, but with impressive tenderness and devotion" (see his charming sketch of the old man, *Evan. Mag.*, 1837, Supp.). As long as strength enabled him, Mr. Harrison was accustomed to preach the anniversary sermons at Wooburn every year. His mother died of fever August 16th, 1831; and three weeks afterwards (September 5th), her husband, who had gone to stay with his old friend Mr. P. Ibbotson of Poyle, succumbed to the same malady, leaving seven children, for whom a subscription of £800 was raised. Mr. East, of Wooburn, acted as their guardian, and was presented by them afterwards with a time-piece as a mark of gratitude.

On January 22nd, 1832, Rev. SAMUEL WESTON, of White's Hill, Gloucestershire, became pastor of the church at Wooburn, and was recognised as such October 9th. Mr. Weston seems to have met with considerable difficulties in his work. On June 23rd, 1840, the church was formally dissolved with a view to reorganisation, by the vote of two-thirds of the members present, and in the presence of five of the neighbouring ministers. Mr. Weston's pastorate was closed by his death on September 6th, 1856, at the age of 61.

On the recommendation of the Rev. J. C. Harrison, the church now invited Mr. TALIESIN DAVIES, who was ordained October 14th, 1857. He was born in Southwark, in July 1822, but was the son of Welsh parents, whose cherished early memories were of John Elias and Charles of Bala. He joined the church at Surrey Chapel under Rev. James Sherman, and commenced his Christian work as a city missionary in the New Cut, then at St. Giles's, and among the boatmen of the Paddington Canal. His experiences had thus been varied and stirring, and he delighted to speak of

them with a vigorous and racy humour peculiarly his own. Under his ministry the chapel was renovated, and the schoolroom was built at a cost of £500. Mr. Davies was known throughout the neighbourhood as an uncompromising advocate of temperance, and held largely attended services for some time in the Wycombe Guildhall. He closed his ministry at Wooburn August 14th, 1864, having undertaken the charge of a church at Plumstead, at the request of Mr. Samuel Morley. His subsequent career is referred to under High Wycombe. In later life he returned to Wooburn, where he died in the spring of 1895.

The ministers since 1864 have been :—

JAMES MALCOLM. From Mansfield, Notts. Settled at Wooburn in 1866, but resigned the next year.

ALFRED WILLIAM JOHNSON. Studied at Bedford. Assistant minister at Castle Street, Reading; then at Wooburn from 1868 till 1872, when he removed to Penzance, and thence in 1878 to Fowlmere. Retired from the ministry in 1903.

GEORGE HENRY SANDWELL. Studied at Pastor's College. At Wooburn from 1873 to 1876. Removed to Ipswich; has since held pastorates at Providence, Uxbridge (1880), Southsea (1882), Toronto (1889), New Britain, Connecticut (1892), Leytonstone (1897).

CHARLES TALBOT. At Debenham from 1855 to 1876. Was pastor at Wooburn till 1897, when he resigned, owing to advancing years, and removed to Portsmouth. During his stay here the chapel was renovated, and the front modernised and extended.

FREDERICK WILLIAM BAKER WEEKS. Studied at Nottingham; pastor at Portishead (1869), Grantham (1881), Upperton, Eastbourne (1892). Accepted this charge in 1897.

The chapel is a neat brick building, holding 400, and has undergone many alterations and improvements. It contains memorial tablets to Rev. T. English, J.



CONGREGATIONAL CHURCH, WOOBURN.



THE MANSE, WOOBURN.

ASTOR, LENOX
T. DENVER, CO.

Harrison, and S. Weston, and their wives ; also brasses to Rev. J. C. Harrison and T. Davies. There is a burying-ground at the rear of the chapel, which was purchased in 1862 and enlarged in 1898. New classrooms are now being erected, and the whole of the premises are being renovated and improved at an estimated cost of about £1000, in celebration of the centenary of the erection of the building.

BEGGAR'S HILL.

Mission services appear to have been commenced in this village in July, 1861. The chapel was built in 1865.

WELL END.

The mission in this village, which forms part of the parish of Little Marlow, is stated to have been commenced in 1875. There is reason, however, to believe that cottage services were held at a much earlier date, probably as early as 1806.

A new and commodious mission hall was built in 1885, and opened on June 9th by Rev. J. C. Harrison.

High Wycombe.—Crendon Street.

This town was a seat of Lollardy almost as early as the days of Wycliffe. In 1401 a charge which seems to indicate a suspicion of heresy was brought against one of the inhabitants ; and in 1414 others were charged with complicity in the rising under Sir John Oldcastle. In 1521 several were accused of heresy before Bishop Longland, and there is an allusion in the document cited by Foxe which seems to indicate that others had done penance in the church at an earlier date.

Coming down to the reign of Charles I., we find that Gerard Dobson was presented to the living in 1629 by the famous Feoffees who at this time endeavoured to secure a Puritan ministry by buying up impropriations, and who were dissolved by Archbishop Laud in 1632. Mr. Dobson preached against the Book of Sports, and in other respects boldly opposed the ecclesiastical tyranny of the time.

At the Restoration, the Rev. George Fownes was vicar, and resigned his charge in the foresight of the coming troubles. He afterwards became an eminent Baptist minister, and pastor of Broadmead, Bristol.

According to local tradition, the existing Congregational church in this town was founded by SAMUEL CLARK, the ejected rector of Grendon Underwood, Bucks. The late Mr. J. Parker, in a sketch of the history of the church, written in 1848, says that after finding refuge for a time at Upper Winchendon, the seat of Philip Lord Wharton, Mr. Clark "retired to Chepping Wycombe, and took up his abode in Easton Street, and after the manner of the Apostles formed a church in his house, over which he presided up to the period of his death." Mr. Clark was the son of the Rev. Samuel Clark, of St. Benet Fink, London. He had been a fellow of Pembroke Hall, Cambridge; and being a man of great and varied learning, was the author of several works, the best known of them being a volume of Annotations on the Bible, which was probably the best popular commentary till Matthew Henry's appeared. This was issued in 1690. Calamy says of Clark, "There" (at Wycombe) "he served God with great patience, self-denial, prudence, and peaceableness; unweariedly seeking the furtherance of His kingdom, when it was made very perilous to do it."

In the Return of Conventicles (1669) preserved in the Archbishop's library at Lambeth, it is stated that in what is sneeringly called "Wycombe Magna, a

holy towne," a conventicle of "Presbyterians and Independents" met at the house of a Mr. Guy, formerly a justice of the peace, where a pulpit had been fitted up. Their number is said to have been very great, "and the persons very insolent;" but with the exception of Mr. Guy himself, they were of "the midle and meaner sort." Their "teachers" were three in number. One was the Rev. George Swinnock, M.A., ejected from the living of Great Kimble, Bucks, and living at this time in the house of John Hampden's son Richard as chaplain. Mr. Swinnock was a man of ability. His sermons are still read by lovers of Puritan theology, and were re-printed a few years ago. The second was "Mr. Swinfrow," no doubt the Rev. George Swinhow, ejected from St. Leonard's Chapel, near Aston Clinton, and at this time residing at "Wedred," perhaps Woodrow, Amersham, only five miles from Wycombe. The third "teacher" was "one Gregory of Watlington, a guifted man." This looks as if Independent influence predominated; for it is hardly likely that rigid Presbyterians would allow a layman like Mr. Gregory, however "guifted," to conduct services.

Among the licenses granted after the Declaration of Indulgence in 1672, one was given to Mr. Swinnock to hold services in "Guie's howse in Great Wickham." At the same time John Ritch was licensed to be a Congregational teacher in his own house; and a similar license was granted to William Smith for "Mr. Coombe's howse in Wickham;" but this may have been for another place of the same name.

Samuel Clark's name does not occur at Wycombe in either of these documents. But in 1669, it is stated that "Mr. Clark, an ejected minister," was accustomed to hold services in a house at Haddenham, close to Upper Winchendon; and in 1672 "the howse of Samuel Clerke in Winchindon" was licensed for a place of Presbyterian meeting, and Rowland Stedman,

one of Lord Wharton's chaplains, who had been ejected from the living of Wokingham, was licensed to preach there. In 1672 Mr. Swinnock removed to Maidstone, where he died the year following. It may have been about this time that Samuel Clark left Winchendon for Wycombe, though there is nothing to prevent his having preached there occasionally before. At any rate, we have not only the constant tradition that he was the first pastor, but a positive statement in his funeral sermon, preached by the Rev. Samuel Cox, of Ealing. Mr. Cox says "He never left one place, from his first taking on him the charge of souls, till he was absolutely necessitated thereunto, and God, by His providence, had opened a door for him to another." This is in any case a puzzling statement, for Clark held no other charges besides those at Crendon and Wycombe, and both Calamy and Mr. Parker assert that some time elapsed between the two. Conjectures, however, are of little use; and I must leave my readers to reconcile Mr. Cox with Calamy and the Lambeth records as they think best.

A writer in the *Congregational Magazine* for 1818 tells us that when Mr. Clark was ill or unable to preach, his people resorted to the services held at Lord Wharton's house at Wooburn. Mr. Parker mentions that one of the Carter family, long and honourably associated with the history of the church, was accustomed when a boy to keep watch outside the meeting (in Mr. Clark's time), in order to warn the congregation of the approach of informers. Mr. Clark died while engaged in public prayer, February 24th, 1701, aged 75. He was interred in the parish church, where a monumental tablet was erected by a descendant in August, 1893; though the inscription entirely ignores his connexion with the Presbyterian church at Wycombe!

The next minister, JOHN POWNALL, was ordained in 1702. He preached in the same place as Mr. Clark

till 1714, when, his congregation having considerably increased, the present meeting-house in Crendon Lane was built, literally in "troublous times," like the walls of Jerusalem, for some zealots of the High Church party threatened to destroy it as soon as the Schism Bill became law; but their scheme was frustrated by the death of Queen Anne on the very day the Act was to have come into force. A few years later, a house in the court adjoining was purchased for a minister's residence. Mr. Pownall continued his ministry till his death at the age of 70, on December 11th, 1743. He is buried in Wycombe churchyard, where a Latin inscription commemorates his learning and virtues.

His successor was PETER BRADBURY, brother of Thomas Bradbury of Fetter Lane, "the patriarch of the Dissenters," of whose fearless and incisive wit so many stories are told. He had been assistant to his brother at Fetter Lane from 1716 till 1728, and then at New Court till 1731. It is probably of the period between that date and his acceptance of the charge at Wycombe that Wilson (iii. 538) tells the story of his meeting a country minister who did not know him, and asking if he knew how the Bradbury brothers were getting on? "Thomas goes on very prosperously," was the answer; "but Peter is laid on the shelf;" whereupon he offered to convince the country brother to the contrary, if allowed to preach for him the next day! In Buckinghamshire, Mr. Bradbury lived the life of a country squire at Hampden House, eight miles from Wycombe, having married Mrs. Isabella Hampden, the widow of the patriot's great-grandson. He was accustomed to preach at Wycombe in the morning and afternoon, and in the great hall of Hampden House in the evening. But this non-residential pastorate did not give satisfaction, and in 1748 he resigned. He died in 1754, and is buried under an altar-tomb, in Little Missenden Church.

The next minister, JOHN SMITHSON, a native of Yorkshire, was ordained, after a period of probation, on September 9th, 1749. Like his predecessor Pownall, he continued his ministry for forty years, though subject during the latter part of the time to severe attacks of gout. A dignified, scholarly old bachelor, he was sometimes asked by the Marquis of Lansdowne, when enjoying his hospitality at Loakes House, to test his young heir, Lord Wycombe, as to his proficiency in the classics. He preached his last sermon on the first Sunday in December, 1788, from the words, "It is finished." On New Year's Day, 1789, he entered into rest, and was buried, like Mr. Pownall, in the vault belonging to the Carter family, in Wycombe churchyard.

During Mr. Smithson's ministry (1779), a small number of the members (apparently those of more distinctly Independent sympathies) seceded and formed themselves into a distinct congregation, under the care of Rev. Thomas English of Wooburn. From a very emphatic entry by Mr. English in the Wooburn church-book, we learn that no separate church was formed, but the communicants at Wycombe were reckoned as part of the Wooburn church. Mr. English, assisted by Mr. Francis Blackwell of Loudwater, continued for some years to preach to this congregation—first in a building in Easton Street, afterwards used by the Primitive Methodists, and then in the old "Ebenezer Chapel," a building of mediæval date, formerly standing close to the present Grammar School. But the next minister at Crendon Lane, Rev. WILLIAM MILLER, formerly of Woodbridge, Suffolk, who commenced his ministry at Wycombe March 9th, 1789, succeeded in reuniting the church on August 2nd, 1801. The next year (1802) the Rev. Samuel Hackett became his assistant minister; and on July 22nd in the same year the church was reorganised "on the regular Independent plan." Mr.

Hackett resigned in 1806, removing to London to become the first pastor of the church at Shepherd's Market, Mayfair, where he was ordained on June 12th. On January 18th in the following year, Mr. Miller also resigned, though he continued to act as morning preacher till 1812. He was esteemed not only as a man of earnest devotion, but as a gentleman and scholar. He was appointed by the first Lord Carrington to be tutor to his eldest son.

The Rev. ANDREW HORNE, formerly tutor at Cheshunt College, undertook the charge of the church in 1807; but within a few months he and a part of the congregation withdrew from Crendon Lane, and established themselves in the vacant Ebenezer Chapel (see below). The remaining members appealed to some of the neighbouring ministers, by whose assistance the church was re-organised upon more distinctively Congregational principles on April 11th, 1808. On February 11th, 1809, Mr. JACOB SNELGAR, formerly a student at Hoxton, became the pastor, and was ordained on May 17th. At the close of 1812, Mr. Snelgar resigned the pastorate; and at the same time Mr. Miller, who had removed some time previously to Chesham, gave up his lectureship, though he survived till September 17th, 1830, when he died at Chesham, aged 70, and was buried in the Independent burying-ground. Mr. Snelgar afterwards held charges at Hampstead and Cambridge. (See portrait, *Evan. Mag.*, November, 1815).

The Rev. WILLIAM JUDSON, of Saffron Walden, commenced his labours at Wycombe early in 1813. He was a native of Yorkshire, and began life as a farmer's boy. He was accustomed to tell how his father, finding him at his studies, would greet him with "Eh, lad, what, reading again? Dost think to earn thy living with books?" After studying at Hoxton Academy, he entered the ministry. On December 5th, 1817, the

church sustained a heavy loss in the decease of Mr. John Carter, who had held office as elder and deacon during half a century, and who passed away at the age of 90. In 1823, the chapel underwent extensive alterations. Mr. Judson, an earnest and devoted pastor, continued his services without assistance till 1844; but in December of that year, Mr. George William Conder, of Highbury College, was invited to become his co-pastor, and was ordained on April 17th, 1845. At the end of 1846 Mr. Conder resigned, having accepted an invitation to Ryde; and at the same time Mr. Judson resigned his charge, being allowed an annuity of £100 and the use of the manse during life. He died March 17th, 1851, at the age of 81.

The subsequent ministers have been :—

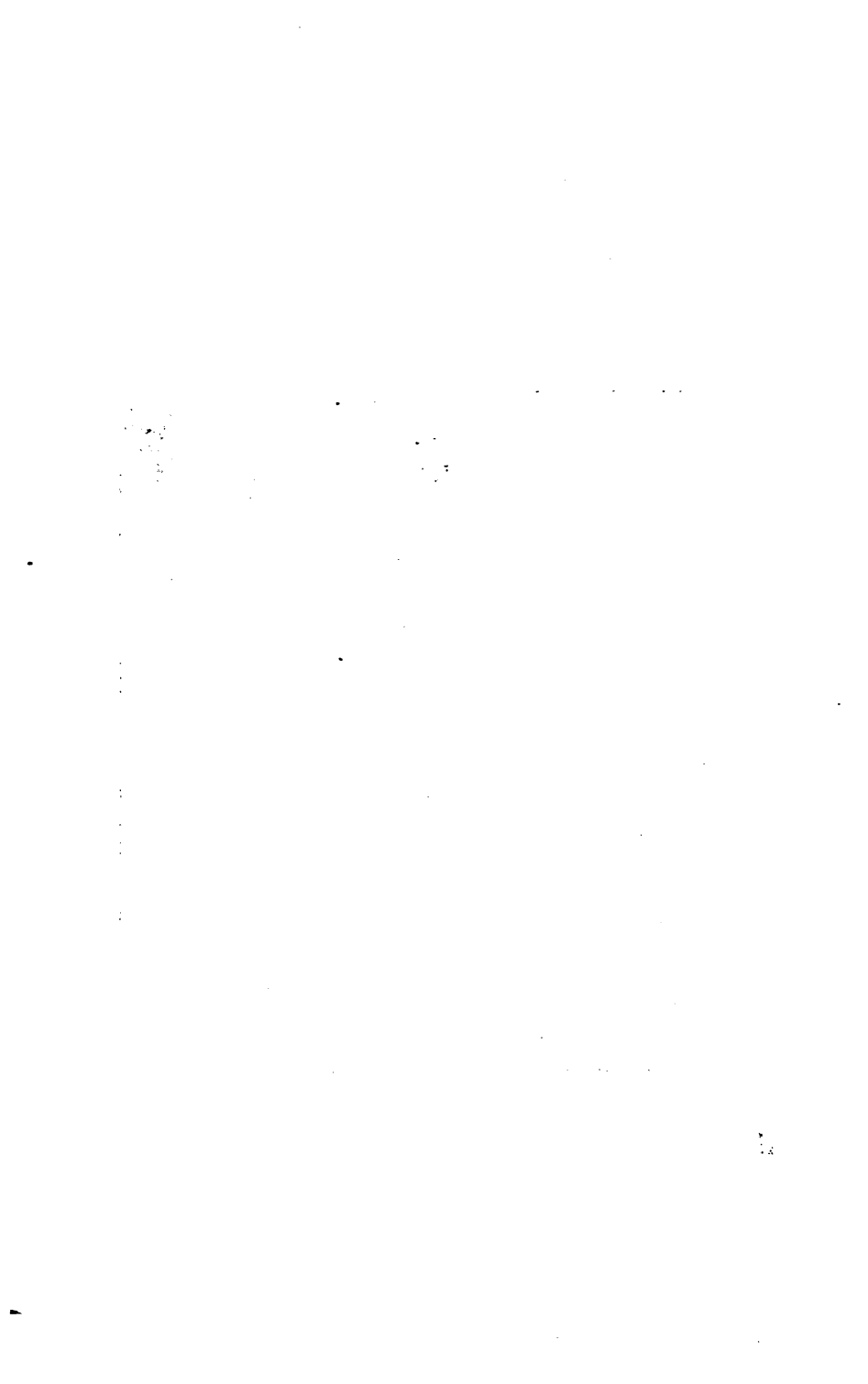
WILLIAM ROBERTS, B.A., student at Highbury College. Commenced his ministry February 14th, 1847; ordained April 15th. Continued as pastor till 1850, when he left to enter upon a successful ministry of forty years at Notting Hill. He was a native of Henley-on-Thames. (See portrait, *Evan. Mag.*, May, 1860).

HENRY WINZAR, student at Highbury; had held a charge at Roxton. Ministry at Wycombe began March 16th, 1851. Removed in 1857 to Forest Gate; afterwards at Walton-on-the-Naze till 1876; died 1885, aged 78.

THOMAS HENRY BROWNE. He was a native of Warminster, Wilts, where he was born on September 18th, 1816. When only sixteen years of age, he had been set apart with prayer and the laying on of hands by his pastor, Rev. R. Ashton, to act as a village preacher. Known as "the boy in the blue coat," he was, he used laughingly to say, more popular as a preacher in those days than ever afterwards. He entered Highbury College at 22, and at the close of his course received an invitation to Louth, in Lincolnshire, which



TRINITY CONGREGATIONAL, CHURCH,
HIGH WYCOMBE.



he declined, in spite of the entreaties of the deacons, who are said to have locked him into the vestry, and told him to stay there and pray till he came to a better frame of mind! He became pastor at Deal (1843) and Stowmarket (1849), whence he removed in October, 1857, to Wycombe. The chapel was twice enlarged during his ministry. Mr. Browne was a man of no mean scientific attainments, and a fellow of more than one learned society. Of a sensitive and high-wrought nature, he resigned in 1874, giving as his reason that "he could not for the present endure the excitement of public life;" and from that time till his death on October 17th, 1888, he lived at Wycombe in comparative seclusion, pursuing scientific research and preaching for all denominations.

JOSEPH WOODHOUSE, studied at Western College, pastor at Leominster 1870, and at Wycombe from 1874 to 1882, when he removed to Lewisham. Afterwards at Guernsey (1886-1895). Has since held various official posts.

GEORGE PAYNE JARVIS, student at Hackney; held pastorates at Staines (1861), Limerick (1866), Bootle (1872), Dunmow (1874). In 1882, the church entered into negotiations with the church at Trinity Chapel (see below); and both the pastors having resigned, a reunion was effected after seventy-six years' separation. Mr. Jarvis took the oversight of the reunited church on January 1st, 1883, the Sunday services being held for the most part at Trinity, and the week-night services and other meetings at Crendon Lane, which is also the headquarters of the Sunday School. Mr. Jarvis took a prominent part in the public religious life of the town, and rendered highly valued services to the County Association, of which he was secretary for about eight years. He closed his ministry at the end of 1900.

WILLIAM FREDERICK CLARKSON, B.A., studied at New College; pastor at Colchester (1861), Lincoln

(1866), Edgbaston (1878); secretary of the Church Aid Society 1890-1896; pastor at Southampton 1896. Settled at Wycombe at the commencement of 1903.

High Wycombe.—Ebenezer Chapel.

In June, 1807, as already recorded, the Rev. ANDREW HORNE, who had become pastor at Crendon Street early in the same year, withdrew with a portion of his congregation, and founded another church in an ancient building near the Grammar School, to which the name of Ebenezer Chapel was given, and which had been the home of a previous secession (1779-1801). Mr. Horne was one of the young men who were sent into the ministry by Lady Ann Erskine after the death of the Countess of Huntingdon, and was ordained at Spa Fields Chapel along with William Wilkins, of Abingdon. He had acted for a time as tutor at Cheshunt College; and it may be presumed from his antecedents that he was not fully in accord with the distinctive traditions and usages of Congregationalism, which appears to have been the real cause of separation. I have not been the able to ascertain the date of his resignation of the charge, which was owing to painful circumstances. He had certainly left before 1824.

THOMAS ASHWELL, the next minister, was ordained to the pastorate on November 22nd, 1825, having previously had charge of the church at Chalfont St. Giles, and then for a short time time of the newly-formed church at Poyle. It is noticeable that the Rev. W. Judson took part in his ordination. Mr. Ashwell seems to have left the town about the close of 1833.

JOHN HAYDEN (studied at Homerton), the next pastor, after labouring nine years at Swanland, in Yorkshire, settled at Ebenezer Chapel in 1834. In the year 1836 he set on foot a project for building a new chapel. But the structure now known as

Trinity Congregational Church

was not completed till 1850, at a cost of £4000, of which £1000 was contributed by the minister himself. The chapel was opened on October 23rd in that year. Mr. Hayden is still remembered in Wycombe as a stately and dignified minister of the old school. He resigned October 18th, 1868, and retired to take up his abode at Weybridge, where he died suddenly on December 28th, 1880, just after conducting family worship, and was buried in his family vault at Wycombe.

TALIESIN DAVIES. A brief sketch of this minister's earlier career will be found under Wooburn. Mr. Davies was at Wycombe from 1869 till 1878, and afterwards held pastorates at Bolton and Bakewell before retiring to spend his closing years at Wooburn.

BENJAMIN CHARLES MATTHEWS. Studied at Hackney College; was pastor at Trinity Chapel from 1879 to 1882, when he removed to Wisbeach, and afterwards to Australia, where he joined the Presbyterian Church. His resignation was followed by the reunion of the two churches under Rev. G. P. Jarvis, as before stated.

In the Crendon Lane chapel is a mural tablet commemorating the services of five pastors—Revs. S. Clark, J. Pownall, J. Smithson, W. Miller, and W. Judson. In Trinity are memorial tablets to Rev. J. Hayden and to Mr. Wm. Butler, fifty years a deacon, first of Crendon Lane, and then of the united church (d. 1885).

The Rev. Edmund Crisp, for many years missionary at Madras and Bangalore (died 1877) went out from the Crendon Lane church; and the Rev. A. Jarvis, now of Winchmore Hill, also came from the church at Wycombe.

WEST WYCOMBE.

In this village, the Rev. John Biscoe, M.A, of New Inn Hall, Oxford, who had been ejected from a living in Southwark, applied for a license under the Declaration of Indulgence in 1672, to hold Congregational services in his own house. Mr. Biscoe, who had a small landed property in the neighbourhood, died in 1679.

The present Congregational cause at West Wycombe dates from 1805. According to an entry in the Henley church-book, the chapel was opened on August 4th, 1808, when Rev. J. Churchill preached.

WYCOMBE MARSH.

The chapel in this village was erected about 1850, by the late Mr. Collins, and was used for unsectarian services until 1899, when it was taken over as a branch station by the Wycombe church.

CENTRAL DISTRICT.

Bracknell.

In the year 1798, a Mr. William Foster, of London, who had come to reside in this village for the benefit of his health, was painfully impressed by "the general depravity of the inhabitants," and commenced a prayer-meeting in his own house. He was assisted in his efforts by several pious persons connected with the Baptist Church at Wokingham. As the result of this, the Rev. Mr. Burgwin, formerly Baptist pastor at Wokingham, took a house at Bracknell, in which he opened a large room for public worship. He continued services here, in spite of much persecution, for seven years. It is recorded that a stone was once thrown at him through the window while he was preaching, but providentially missed its aim. When the lease of Mr. Burgwin's house expired his landlord refused to renew it, and he removed to Blackwater, where he laboured for some years.

Soon after Mr. Burgwin's removal a Mr. Marlow fitted up a building on the present site, and let it at £6 a year. Application was now made to the Rev. A. Douglas, of Reading, who for twelve months obtained supplies from Hoxton. About 1808, the church invited its first pastor, JOSEPH WALKER, son of the Rev. Joseph Walker, of Peppard. This young man died on January 15th, 1811, at the age of 35. A tablet to his memory is in Peppard Chapel.

In 1811 the Rev. GEORGE NEWBERRY, of Henley, became minister at Bracknell. He succeeded in purchasing the building, and vested it in the hands of trustees. A church, consisting of nine members, was formed in 1813. In 1815 an attempt was made to dispute the possession

of the building, but this was successfully resisted at law. In 1821 the chapel, having become dilapidated, it was pulled down, and a new one erected on the same site, which was opened on October 15th in that year. A Sunday school was started by four of the younger members in 1822. In 1827, a dispute having arisen between Mr. Newberry and his deacons with regard to the chapel property, he resigned and settled at Burnham, where an account of his later career will be found. A MS statement, from which most of the above particulars are taken, says "From 1825 till about 1830 the pulpit was supplied by various ministers from Maidenhead, Reading, and Wokingham. During this period a new vestry was built, and the debt of £40 cleared off, chiefly through the kind aid of Josiah Bartlett, Esq., who died in 1830, and left £100 towards the support of the cause." But in lists in the *Congregational Magazine* for 1827 and 1829, the name of Rev. — HISCOURT appears as pastor of Bracknell.

In 1830 the Rev. JOHN DAVIS undertook the charge. He was a farmer's son from Caermarthenshire, and was intended for the ministry of the Established Church. But one day, we are told, seeing some fox-hunting gowmsmen, he asked himself, "Are these to be my companions if I enter the Church?" The impression thus created led to his entering Lady Huntingdon's College at Trevecca, and he was in that institution at the time it was removed to Cheshunt. Mr. Davis had held several charges in Lady Huntingdon's Connexion before he settled at Bracknell, and is described as "a man of deep-toned piety and sterling character." He resigned owing to a stroke of paralysis in 1844, but continued to reside at Bracknell till his death, on March 2nd, 1861, at the age of 92.

For the next three years the church was dependent on the services of occasional supplies; but on the first Sunday in April, 1848, the Rev. JAMES ELLIS, of

Swanscombe, Kent (formerly of Ivybridge and then of Tamworth), commenced a ministry, which lasted over a quarter of a century. Mr. Ellis had studied at the Missionary Training College, Turvey. In 1859 a new Gothic edifice was erected at an expense of £780. The first stone was laid by Mr. J. Remington Mills on March 3rd, and the opening services were held on July 5th. In 1864 a piece of freehold ground adjoining the chapel was given for the building of a schoolroom and vestry at a cost of £150. Mr. Ellis resigned in 1876, and retired to Ilfracombe, where he died June 6th, 1900.

The church appears to have been without a pastor till 1886, when the Rev. W. T. POOLE, from Horn-castle, settled here. He left in the following year, and was succeeded by Rev. JOHN WESSON, of Bawtry, who was pastor from 1882 to 1896, when he resigned owing to old age and infirmity. Mr. Wesson died on April 6th, 1900, at the age of 74.

The next pastor, Rev. ALFRED FRANCIS SCOONES SHEFFIELD, commenced his work at Bracknell in 1898, after having completed his studies at the Nottingham Institute. In 1903 Mr. Sheffield removed to Harleston, Norfolk, and the church is at present without a pastor.

Bucklebury.

The Rev. William Smallwood was ejected in 1662 from the village of Bucklebury. He apparently removed to Mapledurham, Oxfordshire, where, in 1672, he took out a license to preach in his own house.

No conventicle is reported here in 1669, nor was any license taken out in this parish in 1672, but in 1715,

according to the Evans MSS, there existed here a Presbyterian church with a congregation of 150, described as "farmers, yeomen and labourers," six of whom only were county voters. The minister was JOHN HAMMET, who had also the charge of a church at Kingsclere in Hampshire. In riding to and fro across the Enborne Valley between his two "cures of souls," Mr. Hammett would often pass through the town of Newbury, and his letters from London were directed to the care of Mr. Tanner, a Newbury apothecary. He "quitted the ministry," however, in 1719, and was succeeded at Bucklebury by Rev. JOHN GILES. How long the latter's pastorate lasted there is nothing to show, but in a MS diary written by Robert Webb, of Beenham, and now in the possession of his descendant, Mr. Richard Webb, of Hillfoot Farm, it is stated that the meeting-house at Bucklebury, where he and his family were accustomed to worship, was closed at Michaelmas, 1737, after which they worshipped at Tadley, Hants.

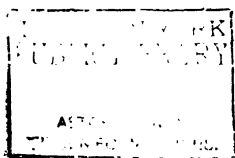
The circumstances which led up to the starting of the present Congregational cause at Bucklebury are exceptionally interesting. About the year 1788 there came into the neighbourhood a gardener's widow from Sunninghill, near Windsor, Mrs. Morton, bringing with her a boy of eight years old. This boy was sent to the ancient school at Thatcham, known as the Blue-coat School. When about thirteen he was suddenly taken very ill on the way home, and was carried to the cottage by his schoolfellows. The illness proved to be a violent fever, which reduced him to such a state of emaciation that his mother was accustomed to carry him about in a large basket on her arm to "take the air." As a result of this illness he was lamed for life. JOHN MORTON grew up a thoughtful boy, and devout according to his light. After attending service at the parish church in the morning with his mother, the



VIEW ON BUCKLEBURY
COMMON.



CONGREGATIONAL CHAPEL, BUCKLEBURY.



cripple lad, in green coat, yellow waistcoat, knee breeches and cocked hat, and leaning on his crutch, used to spend the afternoon in watching the sports on the village green, sometimes, in spite of his lameness, joining in them, or in hunting the squirrels in the woods. The lad's whole life, however, was changed when he read a sermon of Burder's on the words, "I was alive without the law once; but when the commandment came, sin revived, and I died." Convinced of his state in the sight of God, it was not long before he found peace in Christ. Along with another lad he began to attend the services started about this time at Thatcham, and soon joined the church there. In 1815 he began teaching a Sunday school, and soon after he commenced services in the village of Frilsham. Soon the cripple preacher began to be known in all the surrounding villages. He and his companions were pelted with brickbats and threatened with bludgeons. Sometimes they would be hissed out of the village. People came leaning on staves, crutch-fashion, to mock the infirmity of the preacher. Filth was spread in the road at night, with a cord stretched across to throw the workers into it. At one place the clergyman gave men beer to come and disturb the service. The conduct of another cleric is recorded in the report of the "Society for the Protection of Religious Liberty" for 1826. "At Bucklebury in Berks, the parochial clergyman did not interrupt or sanction interruption. But another clergyman, forsooth a justice of the peace and clerk, came from his own parish with his son and a servant and a constable, made disgusting noises, endeavoured to disturb and ridicule the peaceful people in their worship, and by threatening them with apprehension by the constable, he brought them to disperse."

Before John Morton began to preach, on November 23rd, 1814, services had been commenced at Bucklebury in a building leased by some of the members at

Thatcham, the Newbury pastors, Messrs. Winter and Dryland, preaching on the occasion. It had, it appears, previously been used as a blacksmith's shop. Mr. Morton and his friends carried on their services here, and after a time they organised their work into something very like a Methodist circuit, and, as a matter of fact, several Primitive Methodist stations in the district owed their origin to these early efforts.

As time passed on, Mr. Morton assumed more and more the position of the pastor of the little flock, and this not through any self assertion on his part, but through the influence of his beneficent activity. He maintained himself by farming, and it is told how he used to rise early in the morning in order that he might study his simple, homely sermons before commencing the day's work, and how, as he passed over the beautiful common, which commands such exquisite views of the Berkshire hills, he was accustomed to kneel down among the furze-bushes and pray for the people who dwelt around. In 1835 a Bill was brought into Parliament for the enclosure of this common. John Morton went to London to oppose it, and is said to have spent £100 in defending the popular rights, while he estimated that the loss of time cost him another £100. Counsel was employed to oppose the enclosure, and special prayer-meetings were held at every stage in the progress of the Bill. It seemed as if all would be in vain, but at last, through the unexpected intervention of the late Mr. Walter, M.P., the Bill was defeated.

On May 21st, 1839, the work which Mr. Morton had done received its recognition by his ordination to the pastoral office, several neighbouring ministers taking part in the service. Soon after this, the congregations having largely increased, the land on which the chapel stood was purchased, and a new building

erected, at a total cost of about £400. The new chapel was opened on July 31st, 1840.

In 1865 Mr. Morton celebrated the jubilee of his ministry, and was presented with a testimonial of £150 by friends who appreciated his faithful labours. On November 7th, 1871, the farmer-pastor entered into his rest, and is commemorated by a memorial tablet in the chapel. He had preached the Gospel for 55 years, and only during the last 15 did he receive any remuneration. It was estimated that he walked in all 34,000 miles, lame as he was, to and from his services. Every Sunday found him rising at five, to attend a prayer-meeting held in the chapel at six, and many stories were told of his adventures in snow-drifts and fogs, and of his self-denying generosity to the poor. Many of the previous particulars are taken from a MS account by one of his relatives.

After the death of Mr. Morton, the Rev. CHARLES GOWAR, who had just resigned the charge at Thatcham, took the oversight of that at Bucklebury, and continued to act as pastor from 1873 till the beginning of 1881, when he retired from the ministry, living at Thatcham till his death on April 13th, 1887.

Since Mr. Gowar's death, the church has been mainly supplied by local preachers.

Goring.

(COUNTESS OF HUNTINGDON'S).

The exact date of the founding of this church is not certain, but it appears to have been in or shortly before 1786. A MS book was lately found among some old papers by a gentleman residing near Shrivenham, which contains a lengthy "Confession of Faith

to be subscribed by the members of an Independent Church at Goring," dated in the year last named. It occupies 64 pages, and is divided into 33 "chapters." As might be supposed, it is strongly Calvinistic, but it is a little startling to find the doctrine laid down on page 52 that heresy ought to be proceeded against and repressed by the civil magistrate. On page 65 are the words: "The names of the church members," but several leaves following this have been torn out. Then come several pages of "poems," by John Bartholomew. They are effusions of a pious, if not very poetic, mind; but those of them which were written at Goring point to the probability that Mr. Bartholomew, after labouring for a while in Somersetshire, took charge of the infant church at Goring, and probably continued there till 1793. A place of worship was registered by Mr. W. Taylor on December 24th, 1788. This was evidently a temporary structure. The old chapel, now used as a schoolroom, was opened by Lady Ann Erskine in 1793, and was put in trust the same year.

The earliest minister of whose work we have any definite record is WILLIAM WILKINS (1797—1801). His ministry at Goring is said to have been greatly blessed, some of his hearers coming from great distances. He left Goring for Odiham, from whence in 1807 he removed to Abingdon (see further under that heading).

GEORGE EVANS appears to have succeeded. In 1807 he left Goring for Red Lion Court, Spitalfields. In the following year he and his church removed to Church Street, Mile End, and in 1825 to Brunswick Chapel, where he ministered till nearly the close of his life. He died at Thames Ditton, September 15th, 1844, aged 67.

JOHN EMBLEM was in charge here for a short time, but whether before or after Mr. Evans I cannot ascertain. He was a native of Reading (1777), was converted under Mr. Cadogan, and began to preach at

such an early age that he was known as "the boy preacher." He studied at Cheshunt. In after years he was more than 30 years pastor at Stratford, Essex, and in his latter days chaplain at the Tower Hamlets Cemetery. He died August 18th, 1857, aged 69.

In 1814, the Rev. JAMES HOWES (studied at Cheshunt) commenced a forty-two years' ministry here. He had been converted at Norwich at the same service with two young friends, and all three entered the ministry. He built the manse (1823), founded the cause at South Stoke, and for many years took charge of that at Basildon. "Bluff and strong like a farmer, erect as a guardsman," he rode his pony to the villages for miles around, fostering every good cause. It is said of him that during his long pastorate he was never once absent from the pulpit through ill-health. He resigned in 1856, and settled down in the neighbouring village of Streatley, where he died at the age of 75, on March 9th, 1857, four days before his old friend and fellow-labourer, William Woolley, of Pangbourne.

RICHARD PINGREE was the next minister. After pursuing his studies at Cheshunt, he became minister of the Countess's chapel at Basingstoke in 1832, removing to Maidstone in 1839, and thence to Goring in 1856. In 1874 he resigned his charge, and retired to Whitley, near Reading, where he died September 28th, 1885, aged 81. Almost his last words, characteristic of the cheery optimism of the good man, were, "Tell the Church and the world it is all right; there are no clouds."

Mr. Pingree was followed by Rev. WILLIAM DUNK (studied at Nottingham), who, after holding pastorates at Ashley, Northants (1867), and Steeple, Essex (1871), settled at Goring in 1876, and remained there till 1896, when he resigned the charge, and retired to Bournemouth. Towards the close of his pastorate the present beautiful chapel was erected. The memorial stone was

laid on May 17th, 1893, and the chapel opened the same year at a cost (exclusive of site) of £1,300.

The Rev. EDWIN MANSFIELD POTTER followed, after holding a charge at Bere Regis from 1894. He settled here in 1897, and resigned at the close of 1900. In the following year he settled at Bradford-on-Avon.

The present pastor, Rev. FREDERICK WILLIAM PITT, commenced his ministry here in 1902.

SOUTH STOKE.

The trust-deed of this chapel is purely Congregational; but it has always been affiliated to the Countess of Huntingdon's chapel at Goring. The chapel was opened on May 30th, 1820, the cost of the erection being £331 19s. 11½d.

The following document, for a sight of which I am indebted to Rev. F. W. Pitt, may be of interest as showing the state of the law with regard to Dissenting places of worship at that period:—

“ Extracted from the Registry of the Lord Bishop of Oxford.

“ To the Right Reverend Father in God, Edward by Divine permission Lord Bishop of Oxford.

“ We whose Names are underwritten do hereby certify that a certain building situate in the parish of Southstoke, in the County and Diocese of Oxford, in the possession or occupation of Benjn. Panter, is intended to be used as a Chapel for Religious Worship by Protestants Dissenting from the Church of England under and by virtue of the Statute of the first year of King William and Queen Mary intituled ‘ An Act for exempting their Majesties’ Protestant Subjects dissenting from the Church of England from the Penalty of certain Laws,’ and also by virtue of the Statute of the fifty-second year of King George the Third, intituled ‘ An Act to repeal certain Acts and amend other Acts relating to religious Worship and assemblies, and

persons teaching or preaching therein.' And we Request that this Certificate may be registered in the Commissary's Court of your Lordship. Dated this 8th day of May, 1820.

Wm. NEWELL,
THOS. PANTER,
SAMl. ARNOLD.
BENJn. PANTER.
RICHd. WOODWARD

May 13th, 1820.

I hereby certify that a Certificate of which the above is a true copy was this day delivered into the same Registry, and is there registered.

ROBERT MORRELL,
Deputy Registrar.

Hambleden.

John Heron, carpenter, of this village, was charged with Lollardy in 1521. Thomas Moor, of Hambleden, was one of the thirty-seven Catholic and Protestant members who, to their eternal honour, withdrew from the House of Commons in the reign of Mary, rather than sanction her persecuting policy.

After the Restoration, Henry Goodyere, M.A., formerly rector of Shenfield, Essex, was ejected from the living of Hambleden, the former rector being still alive. Goodyere is said to have been an Independent.

The chapel here, situated in a picturesque spot at the foot of Pheasant's Hill, in one of the loveliest portions of the Western Chilterns, was opened September 22nd, 1807, services having been previously carried on in a private building since the commencement of 1806. At this time a Mr. EASTMEAD, from Hackney College, probably Rev. William Eastmead, who afterwards held pastorates at Kirby Moorside and Hull, was acting as minister. On April 3rd, 1810, as recorded in the church book, fourteen persons agreed to a series of resolutions in the nature of a church covenant; and four others were received on May 6th. From an incidental notice in the *Congregational Magazine* for 1818 it appears that the church was hardly at this time regarded as Congregational. The writer says:—"In this village is a new place of worship, erected a few years ago by some Calvinistic Methodists. It is at present supplied by local preachers." A chapel was erected at Skirmett, in the upper part of the parish, in 1824, and was placed on the Hackney Trust. The name of the Rev. J. MULLY occurs as pastor at Hambleden in 1827; but there are no entries in the church book from 1810 till March 1st, 1831, when the church appears to have been reconstituted, with only seven members. The minister at this time was Mr. GEORGE HALSEY HOBBS, another Hackney student, who had settled at Hambleden the year before. He removed in 1832 to Bodmin, and after holding pastorates at Fowlmere (1842) and Kingsbridge (1853), he returned to Bodmin in 1857, and remained there till 1868. He became Secretary of the County Association, and was known as "the Archbishop of Cornwall." Mr. Hobbs died at St. Austell, December 29th, 1884, aged 83.

No further entries occur in the church book till 1837, when the minister was Mr. J. BIRD, who resigned in July, 1841. The Rev. JOHN SPENCER (studied at Newport Pagnell), the next minister, was invited in

August, 1843, and his recognition service was held June 25th, 1844. Mr. Spencer had held pastorates at Hingham, Manningtree, and Cawsand before coming to Hambleden. In September, 1847, he removed to Garstang, and was subsequently in charge of churches at Kirby Lonsdale and Inglewhite. He died at Barro in-Furness, September 14th, 1894, aged 82.

The succeeding ministers have been:—

G. W. E. BROWN, of Summertown, formerly of Woolhampton; ministry here began December 19th, 1847, and closed March 22nd, 1857, when he removed to Great Eversden, Cambs, and continued there till his death on March 22nd, 1873, aged 66.

JOHN BROWN, born at Denny, Stirlingshire, studied at Blackburn Academy; pastor at Wirksworth, Derbyshire, 1837—1857; commenced his work at Hambleden, August 23rd, 1857; was in charge till June 21st, 1868. He retired into Shropshire, and died at Matlock, March 22nd, 1880, aged 68.

MATTHEW HENRY LE PLA. Became pastor May 23rd, 1869, and was ordained June 22nd. Mr. Le Pla received numerous members into fellowship, and did a good work here till Midsummer, 1871, when he removed to Beaconsfield, under which his after career is recorded.

JOHN GOOBY. This earnest worker had been a Wesleyan local preacher, and then a home missionary at several places, before becoming a Congregational minister at Petersfield, from whence he removed to Hambleden in 1827. Coming in failing health, and working beyond his strength, his end was hastened by the shock consequent on the loss of his youngest and favourite son, who was accidentally drowned in the Thames. Mr. Gooby died at Hambleden, July 20th, 1875, aged 60, and father and son were interred in the same grave.

WILLIAM HENRY PICKEN (studied at Bristol); at Hatfield Heath (assistant), 1870; Lower Edmonton,

1874. Was pastor here from May 7th, 1876, till September 30th, 1877, when he removed to Church Stretton. Afterwards pastor at Chapmanslade, Totton, and Kingsteignton.

MELANCHTHON LEWIS GOOBY, son of the former pastor (studied at Nottingham); in charge from Michaelmas, 1878, till Midsummer, 1879. Afterwards held several other pastorates, the last being at Bovey Tracey, which he resigned in 1900.

GEORGE HENRY HANCOCK (studied at Nottingham), after acting as evangelist in several places, began his ministry at Hambleden, December 2nd, 1880, was ordained there, and removed to Staithes in 1886, afterwards held charges at Tattenhall and Sheepscar, and died December 6th, 1899.

HARRY RODERICK PARNELL, A.T.S. (studied at New College), formerly of Thaxted, was in charge from November 21st, 1886, till December 18th, 1892, when he removed to Hungerford. During his pastorate the chapel at Skirmett, a clumsy and out-of-the-way building, was sold by the Hackney Trustees to the clergyman of the parish.

ALFRED JOHN BROWN took charge of the church in April, 1893, but was not ordained till July 21st, 1897, when he had passed the County Union Examination. He closed his ministry here March 20th, 1898, and removed to Bury St. Edmunds.

GEORGE PIPER THOMAS, Ph.D (studied at Curbar College, Derbyshire; Post-Graduate Degree from Alleghany College, Pennsylvania); held pastorates at Mondovi, Wisconsin; Friendship, New York; and Curtisville, Massachusetts, U.S.A. Ministry here began September 18th, 1898.

This somewhat secluded little church has been honourably distinguished for the number of young ministers destined to do good work in wider spheres who have commenced their labours here.

Henley.

This town was an early seat of Lollardy. Cases are recorded in 1466, and again in 1521.

At the passing of the Act of Uniformity in 1662, William Brice was deprived of the living of Henley. He removed to an estate belonging to his family at Maidenhead, under which heading a fuller account of him will be found. He probably held Nonconformist services here after his ejection, but the first to do so of whom we have any definite record was Thomas Cole, M.A., who had taken up his abode in the neighbouring village of Nettlebed. This gentleman was born in London in the year 1627. He was educated at Westminster and Christchurch, and in 1656 became Principal of St. Mary's Hall, Oxford, where the great John Locke studied under him. He was ejected from the University by the King's Commissioners in 1660, and opened a private academy at Nettlebed. From the Domestic Entry-book of licenses granted in 1672 (pages 43, 114), it appears that Mr. Cole took out licenses on April 23rd and May 16th of that year to hold services at John Tyler's house and Alexander Bernard's barn, as well as in his own houses in Henley and Nettlebed. It may be noted that he is described as a Congregationalist, not a Presbyterian, that he made an unsuccessful attempt to secure the use of the Town Hall, and that the licenses were given out to a Captain Cresset. The impression which is thus created that Cole was influentially supported is confirmed by an entry in the Corporation records under date August 24th, 1677, from which it appears that the "Bridgeman," churchwardens and overseers, were indicted for not putting into execution the Conventicle Act against several of their neighbours. After a while, Mr. Cole removed to

London, and took charge of a large congregation there, which met first in Silver Street, and afterwards in Tallowchandlers' Hall and Pinners' Hall. He also became a Merchants' Lecturer. His death took place on September 16th, 1697.

From a later entry in the License Book (page 278) it appears that the house of William Cornish at Henley was also licensed for Presbyterian services; but it is not stated by whom they were conducted.

About 1674, the Rev. Jeremiah Marsden, who had studied at Christ's College, Cambridge, and had been ejected from the chapelry of Ardesley, near Wakefield, came to Henley under the assumed name of Ralphson. It is said that this was his twenty-second change of abode! He was a man of extreme views, inclining to those of the Fifth Monarchy sect, and was under suspicion of having been concerned in a conspiracy against the Government. He preached at Henley for about a year, holding his services in a barn, believed to have been on the site of the present chapel, and very possibly the same in which Cole had preached. On July 13th, 1675, Mr. Marsden was arrested while reading the Scriptures to his people, and was sent as a prisoner to Oxford. He afterwards held pastorates at Bristol and Founders' Hall, and closed his wandering and adventurous life as a prisoner at Newgate about 1684.

The Rev. JOHN GYLES appears to have been the first regular pastor of the church, and Marsden may have been his coadjutor. He was the son and assistant of the ejected vicar of Linridge, Worcestershire, and was himself "silenced" by the Act of Uniformity. He is said to have frequently preached in Harpsden Wood, about a mile and a half from Henley, where on one occasion he only escaped arrest by exchanging hats with a miller, and slipping away in the confusion. A few years ago, a thick stone slab, bearing the following

quaint inscription to his memory, was discovered and placed over the vestry door :—

Heaven's pilgrim, pause you here,
 And with many drop a tear
 O're John Gyles, from heaven sent
 To preach to men Christ's commandment;
 Whose learning, utterance, and parts,
 Meekness and grace, did win all hearts.
 He walked in Heaven while with us;
 Him now you see translated thus,
 A dying witness to Christ's truth,
 Both taught and practised from his youth.
 The race is run; he's glorified;
 This stone you see his dust doth hide.
 Deceased 28 April, 1683.

Mr. Gyles had three sons in the ministry. No record of his successors is extant till 1715, when, according to the Evans MSS, a Mr. PATERSON was pastor here. The church is described as "Independent," and the congregation is estimated at between 400 and 500, of whom 21 were "gentlemen," "ye rest tradesmen, farmers, and labourers." There were several county voters. Mr. Paterson died in 1717, and was succeeded in the following year by the Rev. JOHN SILLS, of Princes Risborough. The existing meeting-house was erected in 1719. It then stood outside the town, and being in the parish of Rotherfield Grays, is called "Grays Chapel" in at least one record. Mr. Sills kept "a respectable boarding-school" in Hartstreet. He died in 1739 or 1740, and was buried in the meeting-house.

SAMUEL PIKE became pastor here in or about 1740. He is said to have been a native of Ramsey (Ramsbury?), in Wiltshire, was born in 1717, studied at an academy in London, and on completing his course there settled at Henley. In 1747 he removed to Three Cranes' Meeting, Thames Street, and afterwards opened an academy in his house in Hoxton Square. The congregation during his stay at Henley is said to have been large and flourishing; and Mr. Pike was evidently an able man, though a very eccentric one. He warmly espoused the forgotten "fads" of Hutchin-

sonianism and Sandemanianism, and wrote voluminously in their defence. A story is told of him that after he had become a Sandemanian, he was asked to reprint one of his earlier works, and replied that he would do so on the condition that it bore the title, "A Guide to Hell." He ultimately became pastor of a small Sandemanian church at Trowbridge, where he died in 1773. A portrait of him is in Wilson's *Dissenting Churches*.

JAMES MADGWICK succeeded Mr. Pike in 1747, but nothing further is known of his pastorate, which only lasted a few months.

The Rev. HUMPHREY GAINSBOROUGH became minister in 1748, after labouring for two or three years at Newport Pagnell. He was the brother of Thomas Gainsborough, the famous landscape painter; but the family talent developed itself in Humphrey in quite another direction. He was a man of great mechanical ability, and a friend of James Watt, who consulted him with regard to the invention of the steam engine; indeed, some have thought that Gainsborough, rather than Watt, deserves the credit of discovering the principle of the separate condenser. Contemporary authorities describe a curious sun-dial constructed by him, which was deposited in the British Museum, and which would tell the time to a second in any part of the globe; they also speak of an ingenious clock, which approximated to the realisation of a perpetual motion. We are told that "considerable preferment was offered him in the Established Church, but nothing could prevail upon him to conform, while his conscience disapproved of the terms." Mr. Gainsborough is still remembered as a benefactor of the town of Henley. It was under his superintendence that the present road over White Hill was constructed, and this he accomplished at small expense, says Burn in his *History of Henley*, "by the now well-known plan of working the empty carts up the hill by the impetus of the loaded

carts in going down." He also built the archway which crosses the road near Park Place, employing for the purpose stones from the ruins of Reading Abbey. He was entrusted by the Corporation with the task of making the town weighing-machine, and also constructed more than one of the locks on the Thames. It was while visiting one of these in company with several gentlemen that he died suddenly in the Lion Meadow, August 26th, 1776. His end is said to have been hastened by his devotion to a suffering wife. Mr. Gainsborough, in addition to the inventions referred to above, received a premium of £60 from the Society of Arts for the best model of a tide-mill. There is a memorial to him and his wife in the chapel.

SAMUEL BROWNE succeeded, and was ordained July 8th, 1778, having studied six years at Homerton College. He left Henley in July, 1781, for Nayland, Suffolk, afterwards holding charges at Whitchurch, Hants (1786), and at Tadley, in the same county (1790); though through the opposition of a section of his people there, he was not formally called to the pastorate till 1811. In this remote Hampshire village he spent the remainder of his life, and died May 27th, 1826, aged 73. Three months before his death he walked from Tadley to Henley (twenty miles), and preached from Ps. lxxxiv. 2. He wrote a book called *The British Protestant Youth's Instructor*, and an allegory entitled *The Travels of Seek-Truth*.

NATHANIEL SCHOLEFIELD immediately succeeded Mr. Browne, but was not ordained for nearly five years (on August 18th, 1786). There appears to have been a division of feeling at this time, which led to the setting up of a separate congregation. A re-union was effected at the beginning of 1805, when, on January 5th, the theatre was opened as a place of worship for the united congregation, and, as we are told by a contemporary writer in the *Evangelical Magazine*, "was never so

much crowded by the lovers of pleasure as it was by the lovers of the Gospel " on the following Sunday. How long the theatre continued to be the home of the re-united congregation does not appear. In January, 1806, Mr. Scholefield, " at the request of his church," resigned his pastorate. Like his immediate predecessor, he seems to have been somewhat unfortunate after leaving Henley. He was for a time employed as an " itinerant " in Lancashire and Cheshire, and afterwards settled at Over, in the latter county, where he died July 10th, 1819. He was the father of the Rev. James Scholefield, M.A., Regius Professor of Greek in the University of Cambridge, and author of several classical publications, who was born at Henley in 1789.

The Rev. JAMES CHURCHILL, of Ongar (studied at Homerton), was recognised as pastor at Henley, August 11th, 1807. Mr. Churchill was a man of resource and enterprise. He initiated a series of " conferences " upon religious topics on week-evenings, and carried on three quarterly Bible classes, one for " the daughters of the families," a second for " the young men not members," and another for " the female servants." In 1809, 21 members seceded and formed themselves into another church. A chapel was built in New Street, and was used until 1836, when the church was dissolved. I can find no record of its ministers.

On April 18th, 1816, four deacons were " ordained." One of these, Mr. W. M. Soundy, served the church for 46 years, dying in 1862 at the age of 96. Mr. Churchill left for Thames Ditton in 1813, and was presented with a purse containing £239 on his removal from Henley. He remained at Ditton till 1844, when he resigned, and died in London, March 3rd, 1849, aged 82. (See portrait, *Evan. Mag.*, 1813, supplement). Mr. Churchill was a man of commanding influence. We are told of him that he " led into the way of truth " several clergymen of the Establishment, some of whom

afterwards rose to positions of distinction. He enjoyed the warm friendship and co-operation of the Marquis of Cholmondeley and the Hon. Miss Fitzgerald, and Prince Leopold (afterwards King of the Belgians), and the Duchess of Kent once stood by his side as he conducted an open-air service near Claremont.

After Mr. Churchill's removal, the pulpit at Henley was supplied for some months by the Rev. W. S. Palmer, afterwards pastor of Hare Court Chapel, and co-secretary of the Congregational Union. On November 15th, 1815, Mr. JOHN NELSON GOULTY, a second cousin of the great Lord Nelson, was ordained pastor. Over forty ministers are said to have been present. The young pastor, who was born at East Dereham in 1788, had been brought up in the Established Church, but became a Nonconformist through conscientious conviction at an early age. He had studied at Homerton College, and had taken charge for a brief period of the church at Godalming, where he laboured with marked success. While at Henley he lost his wife, a sister of the well-known Dr. Winter Hamilton, who preached her funeral sermon. The portrait of Mr. Goulty (*Evan. Mag.*, May, 1826) shows him to have been a man of singularly refined and stately presence. During his ministry the chapel and the manse were very much improved. Mr. Goulty resigned in 1824 to take charge of Union Chapel, Brighton. He died January 18th, 1870, aged 82.

The next pastor, Rev. ROBERT BOLTON, was son-in-law of the famous William Jay, and was born in America. He settled at Henley in July, 1824, and was ordained on December 7th. Side galleries were put up in the chapel in 1826, and in 1829 it was further enlarged and re-opened on June 2nd. The sermons preached on the occasion, in glorious summer weather, by William Jay and Rowland Hill, were long remembered. The manse and burying ground were also

enlarged during Mr. Bolton's time, and he started the well-known gatherings in connection with the L.M.S., still held at Henley in the month of May. He resigned in 1836, having decided to return to America.

The name of the next pastor, JAMES ROWLAND, will always be honourably associated with the history of the church. He was the son of a pious farmer on the Prissilly Hills in Pembrokeshire, who had been disinherited by his father for conscience sake. After studying at Wymondley College he settled at Baldock in 1825. His ministry at Henley commenced on July 14th, 1836, and his recognition service was held on October 25th. He carried on a successful and honoured ministry at Henley for 36 years. During this time £200 was expended in putting in order the garden and burying-ground (1845), £835 in building a British school (1860), £223 on a new organ (1864), and £193 on alterations to the chapel (1867). In his latter years Mr. Rowland was greatly assisted, especially in pastoral visitation, by an aged and like-minded minister, Rev. William Clarke Yonge, formerly of Brentford, who settled in the town in 1859, and remained there till his death on May 8th, 1870.

Mr. Rowland closed his singularly saintly and beautiful career on 19th October, 1872, at the age of 67, dying very suddenly in his study. His *Memorials*, written by three daughters, were published in 1874, with introductory notes by Thomas Binney and Dr. Stoughton. A portrait of him is prefixed to the book, and an earlier one is in the *Evan. Mag.*, July, 1848. The well-known pastor of the church at Crouch End, Rev. Alfred Rowland, LL.B., is his son.

The next pastor, Rev. JOSEPH JACKSON GOADBY, was sprung from a well-known Baptist family in the Midlands. His grandfather was one of Dan Taylor's earliest students; his father was for many years the editor of the *General Baptist Magazine*, and he had

three brothers in the Baptist ministry. Mr. Goadby was born at Leicester in 1828, and became a student at Spa College in that town. He held Baptist pastorates at Market Harborough (1852), Lenton (1857), and Dover Street, Leicester (1862). In 1870 he became the minister of a Union church at Gravesend, and in 1874 the Congregational pastor of Henley. Mr. Goadby's ministry was characterised by great public spirit. He started a Liberal newspaper, of which he was the editor and proprietor, and also a Footpaths Society, and did good work in connection with local charities and endowments. Mr. Goadby retired from the active ministry in 1892, and removed to Reading, where he occupied himself with literary and other work until his death, after a short illness, March 28th, 1898. A volume of his lectures and addresses was published after his death under the title of *The Best Society, and Other Lectures*.

The Rev. JOHN TAYLOR (studied at Bristol Institute; pastor at Leominster, 1875; Street, 1878; Nailsworth, 1885; St. Columb, 1899), was at Henley from 1892 till 1899, when he resigned the charge, and shortly after settled at Faringdon. The church was without a pastor till the autumn of 1900, when the present pastor, Rev. SYDNEY TUCKER (studied at Bristol and Edinburgh; pastor at Wick, 1888; Cambuslang, 1895), accepted the oversight of the church. Since Mr. Tucker's settlement the church has taken up, with renewed life and vigour, the work of structural improvements. £200 was spent in renovating the manse in the winter of 1900; £700 in building an infants' schoolroom in 1901; a handsome new hall, capable of seating 300, with parlour and kitchen accommodation attached, was erected in 1904 at a total cost of £1,600, all of which was realised in less than a year, and just now preparations are being made for raising the necessary funds for building a new place of worship, which, it is estimated, will cost £4,000.

The chapel and graveyard contain numerous monuments, some of them to members of families of local influence in their time, such as the Halls, of Harpsden Court, and others. A few of the names, such as Beuzeville, Sarney and Gosse, seem to suggest Huguenot descent.

The Revs. R. L. Hull (left Henley in 1839), Thomas Booker (of Kaipara, N.Z.), George Oliver Newport (missionary to India, 1862-1894), and Alfred Rowland, LL.B., of Crouch End, have gone into the ministry from the Henley Church.

The church formerly employed a home missionary. The name of Rev. William Barritt occurs in the church book as "preacher in the villages" in 1807 (in which year he died); and in after years the names of Messrs. Lamb, Booker, Allen, Maydon (afterwards minister at Mortimer West), Hull, Beel, Dewey, Shellings, Godwin, Collett, Watts and Lawrence are successively met with.

NETTLEBED.

This secluded village, situated on one of the highest ridges of the Chiltern Hills, is interesting as having been the seat of the academy conducted by Thomas Cole, of whom fuller particulars will be found under Henley. Among the students he trained was Samuel Wesley, afterwards vicar of Epworth, and father of John and Charles Wesley. After his conformity to the Establishment, Wesley made a violent attack on Cole's personal character in a pamphlet which he published.

Cole took out in 1672 a license for Presbyterian services here (not Congregational as at Henley).

The present chapel at Nettlebed is a branch station of the church at Henley. The work is said to date from 1834, and the chapel appears to have been built in 1838. The services were formerly carried on by the home missionary employed by the Henley church, and after-

wards for many years by students from Hackney College. In 1901, however, Rev. C. Williams, of Benson, took the oversight of the little church.

Hungerford.

This town was an early seat of Lollardy. Thomas Boughton, shoemaker and woolwinder, made an exceedingly clever recantation in 1499, in which he managed to re-state and argue in favour of his views. Other inhabitants were charged with heresy in 1521. At the time of the Restoration, Puritan feeling seems to have been strong in Hungerford. The vicar, John Clark, was ejected in 1662, and Calamy assures us that "floods of tears were shed at his farewell sermon." He is described as "a grave, serious, and zealous preacher; of a solid understanding, peaceable spirit and blameless life; a sworn enemy both to error and profaneness; dearly beloved among his people." He removed to the neighbouring village of Shalbourne, and in 1672 was holding services there in his house.

In the Lambeth Returns of 1669 occurs this entry: "Hungerford. Conventicles uncertaine. Number 100. Qualitie; Mr. Robert Rogers, a no'conf. minr., Jonathan Read a Sadler, Richard Bell a Farmer. Teachers; Mr. Hoskin of Marleborough, Mr. Burges, Robert Goddard a weaver."

There is apparently some vagueness of knowledge here, and Goddard may really have been a speaker at some other small "conventicle." Mr. Rogers, according to Calamy, was ejected from "Silsam," in Oxfordshire, a name I cannot trace. Palmer suggests "Sit-

ham, Berks," which is equally perplexing. A further reference to Rogers will be found under Oxford. Mr. Hoskin, of Marlborough, I cannot trace, but Daniel Burgess was the ejected minister of Collingbourne Ducis, a Wiltshire parish not far from Hungerford.

On June 20th, 1672, a license was granted for "the howse of Dan. Read at Hungerford." Daniel Read was a saddler, and a few years later was one of the trustees of the market house; but no preacher's name is specified. Probably the services at this time were conducted by ministers from a distance who had license to preach "in any allowed place." We may think of such men as William Hughes, of Marlborough; Daniel Burgess, who resided in that town from 1662 to 1665, and who is said to have "supplied the country round about"; and also Henry Dent, of Ramsbury, who had been accustomed before the issue of the Indulgence to preach in Lambourne Woodlands and elsewhere in the woods and fields. These good men would meet with countenance and support, perhaps, from Bulstrode Whitelocke, who had been Oliver Cromwell's ambassador to Sweden and Richard Cromwell's keeper of the Great Seal, and whose neighbouring mansion at Chilton Foliat was licensed as a Congregational place of worship on May 26th, 1672, when a certain James Pearson was licensed to preach there.

Daniel Burgess died in 1679. From 1674 till 1685 his son of the same name, who afterwards became a very popular preacher in London, resided at Marlborough, and according to Bogue and Bennett (ii. 272) often preached at Hungerford, among other places.

The Constable's accounts for 1683 contain an entry of £2 15s. 9d., the expenses of a presentation at the assizes "concerning dissenters." The wording rather suggests that, as in some other places, the local authorities had been unwilling to prosecute them.

The first settled minister of whom we have any account here is HENRY CHANDLER, who had studied under Rev. Thomas Doolittle along with Matthew Henry, and who came here from Marlborough. The date of the commencement of his ministry is quite uncertain, but he appears to have removed to Bath in 1693, not long after the birth of his son Samuel, who afterwards became so famous as a controversial writer.

In the same year we find the great John Howe visiting Hungerford, and presiding with "peculiar solemnity" at the services on the occasion of the ordination of a minister whom he had himself recommended to the charge. This was BENJAMIN ROBINSON, who had been trained for the ministry at a famous academy of those days at Sheriff Hales, in Shropshire, conducted by the Rev. John Woodhouse. After holding two chaplaincies in private families, Mr. Robinson had settled (1688) at Finderne, Derbyshire, where, in 1693, he was prosecuted in the spiritual court for holding a school. When he had been at Hungerford about three years, Mr. Robinson, at the request of some of his brother ministers, opened a ministerial academy there. For this he was denounced to the Bishop of Salisbury; but, when that prelate, the liberal-minded Gilbert Burnet, next came to Hungerford, on the occasion of an episcopal visitation, he sent for Mr. Robinson, conversed with him in a friendly manner, and accepted his explanations, an interview, we are told, which resulted in a lasting good feeling between them. Mr. Robinson acted as moderator on the Presbyterian side in a famous discussion between the Presbyterians and Baptists, which was held at Portsmouth by special licence from William III., on February 22nd, 1699. In the following year he left Hungerford for Little St. Helen's, London, to which church he was again recommended by John Howe. He was noted, while at Hungerford, for the kindly interest he displayed in the welfare of

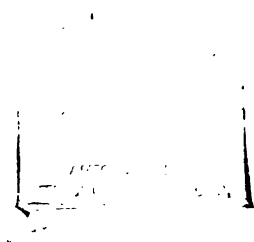
younger ministers in the neighbourhood, as well as of his own students. A man of marked energy and ability, it was said of him that "he could do as much in an hour as another man in a day." Mr. Robinson was the author of several books. He died April 30th, 1724, and was buried in Bunhill Fields. There is a portrait of him in Dr. Williams' Library.

The writer of an article in the *Congregational Magazine* for 1818, says:—"Mr. Edward Godwin, who had been educated under the learned Samuel Jones, of Tewkesbury, became assistant to Mr. Robinson in his double charge of pastor and tutor, about a year or two before Mr. Robinson removed to London, which took place in the year 1700. On Mr. Robinson's removal the academy was dissolved, but Mr. Godwin continued pastor of his church till 1722, when he again became co-pastor with Mr. Robinson, then at Little St. Helens." There is here a most extraordinary series of errors. Edward Godwin was born at Newbury in 1695, so that he would be a mere infant at the date here assigned to his settlement at Hungerford. The true account will be found in Walter Wilson's book (i. 392), where he states that after leaving Tewkesbury Godwin was for a year or two at Hungerford as an assistant minister and joint tutor of an academy, and that he then (1721 is Wilson's date) removed to London and became assistant to Robinson. It is easy to see how the mistake may have arisen from a hasty inference from the fact that Robinson was at Hungerford before settling in London, the interval of more than twenty years which had elapsed being overlooked. If Wilson is correct, the academy cannot have been dissolved when Robinson left.

Turning to the Evans MSS, we find that in 1715 SAMUEL FANCOURT was minister, but whether he was Robinson's immediate successor does not appear. His congregation is estimated at 100, of whom two are



CONGREGATIONAL CHURCH,
HUNGERFORD.



described as "gentlemen," 17 as "tradesmen" and 13 "yeomen and farmers." Fifteen had votes for the county.

Mr. Fancourt removed in 1716 to Wilton, and in 1721 to Salisbury, where he succeeded Nathanael Fancourt, perhaps his father. It was now (1716) that EDWARD GODWIN became minister. On the death of Samuel Jones in 1719, Mr. Godwin received an urgent invitation to succeed him, but declined. He became *pastor* at Tewkesbury, however, for a short time, but in 1721, as Wilson says, became assistant to Robinson in London, and in the following year was ordained as his co-pastor. He became sole pastor at St. Helens on Robinson's decease in 1724. He was one of the Merchants' Lecturers, and is said to have rendered considerable assistance to Dr. Doddridge in the preparation of his *Family Expositor*. Though described as "a lively and ready preacher," he was a remarkably taciturn man in private life; and Wilson gives an amusing account of an interview, or rather a meeting, between him and Dr. Gill, when some persons who were anxious to overhear the conversation of two such learned divines were disappointed at finding that they sat by the fire for hours in solemn silence. Mr. Godwin died March 21st, 1764. He was the grandfather of the celebrated William Godwin, the author of *Political Justice*.

The site of the old Presbyterian meeting house and academy is quite unknown. A place has been suggested on the ground that an old building once stood there called Chapel Barn; but it is apparently on the site of an ancient priory chapel. The word "chapel" was not applied to Dissenting places of worship at this date. Nor is there any trace of the time at which the cause died out.

In the year 1800, Rev. J. Winter, then pastor at Newbury, and other "friends of the Gospel," resolved, in view of the "notorious ungodliness" and "awfully

destitute state" of the town of Hungerford, to commence services there. A barn was obtained, and John Clayton, who was then Mr. Winter's assistant, commenced services in it. After a while a house belonging to a member of the Newbury church was hired and a building adjoining fitted up for regular services. The chapel was opened on June 26th, 1801, when Messrs. Winter and Clayton, with Mr. Clift, the pastor at Marlborough, took part in the services. The work was carried on by students from Hoxton Academy, and in 1802 Mr. JAMES HARVEY HOPKINS, one of these, was stationed there. In spite of open and bitter persecution his preaching attracted much attention, but he declined to remain at Hungerford, from an idea, which afterwards proved to have been mistaken, that little or no saving result had followed from his ministry. (It is said that the worshippers were hooted and pelted with mud, and their lanterns broken.) He, therefore, left Hungerford without being ordained, and removed in October, 1804, to Tunbridge. He afterwards held pastorates at Ongar, Newport (Essex), and after an interval of retirement, at Alfriston, Sussex, where he died, June 26th, 1859.

WILLIAM LAXTON was the first settled pastor here. After studying at Hoxton and holding a charge at Stowmarket, he came to Hungerford in 1805. The Sunday school, which was the earliest in Hungerford, was started in that year. A church was constituted on Christmas Day, 1806, the covenant being signed by nine women and one man. Mr. Laxton appears to have left about 1812, and five years later settled in Guernsey, where he continued till his death in 1857, at the age of 86.

The next pastor, RICHARD BRACKSTONE, commenced his ministry here March 28th, 1813, and was ordained August 10th. He came here from Coventry, and to that town he seems to have returned about 1817. In

that year the little chapel was altered and enlarged. This building is that now used as the schoolroom. Mr. Brackstone died in 1845, aged 59.

The long pastorate of the Rev. RICHARD FROST was next in succession. He was ordained here after completing his studies at Hackney College, on August 4th, 1818, and remained at Hungerford till his death on December 15th, 1850, at the age of 64. We are told that when he settled at Hungerford there were not fifty hearers, but the congregations greatly improved under his ministry, during which the present sanctuary was built (1840).

The ministers since Mr. Frost's death have been:—

JAMES ALSOP, from Thornbury. Ministry here began May 18th, 1851; recognition service held July 14th, on which occasion the Association held its annual summer meeting at Hungerford. The aged Mr. Hopkins, who had revived Nonconformist services in the town nearly half-a-century before, offered up the "recognition prayer." Mr. Alsop's ministry here was very short, as he resigned December 27th, 1852.

GEORGE WALLIS. Prevented by early marriage from entering the Wesleyan ministry. Had studied at the University of Edinburgh under Sir William Hamilton. Before settling at Hungerford, he had held pastorates at Leytonstone and Banbury. He commenced his ministry here on August 7th, 1853, and appears to have resigned December 15th, 1854. He never resided at Hungerford, but at Fosbury, a village some miles distant, and this arrangement was found far from convenient. He afterwards held charges at Stonehouse and Odiham, and lastly at Bradford-on-Avon, where he died in 1874, aged 58.

JOHN MORELAND. Studied at Hackney; had held several previous pastorates. He began his ministry here on January 7th, 1855; his recognition service was held on July 24th, when the Association again met at

Hungerford. At the close of 1856 he removed to Faringdon (see further under that heading).

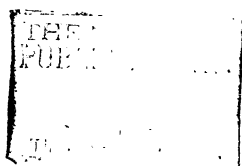
THEOPHILUS DAVIES. This minister is described as "a worthy descendant of an illustrious line," claiming descent from eminent ministers in Wales right back to the seventeenth century. The son of Rev. Emanuel Davies, of Hanover Chapel, near Abergavenny, young Theophilus commenced preaching in his seventeenth year, and after studying at Western College, held pastorates at Hazelgrove, near Stockport (1821), Stourbridge (1826), Ludlow (1835), and Newton-le-Willows (1852). He commenced his ministry at Hungerford, June 28th, 1857. He terminated his pastorate in June, 1865, and retired from the ministry, dying at Hereford in 1879, at the age of 81.

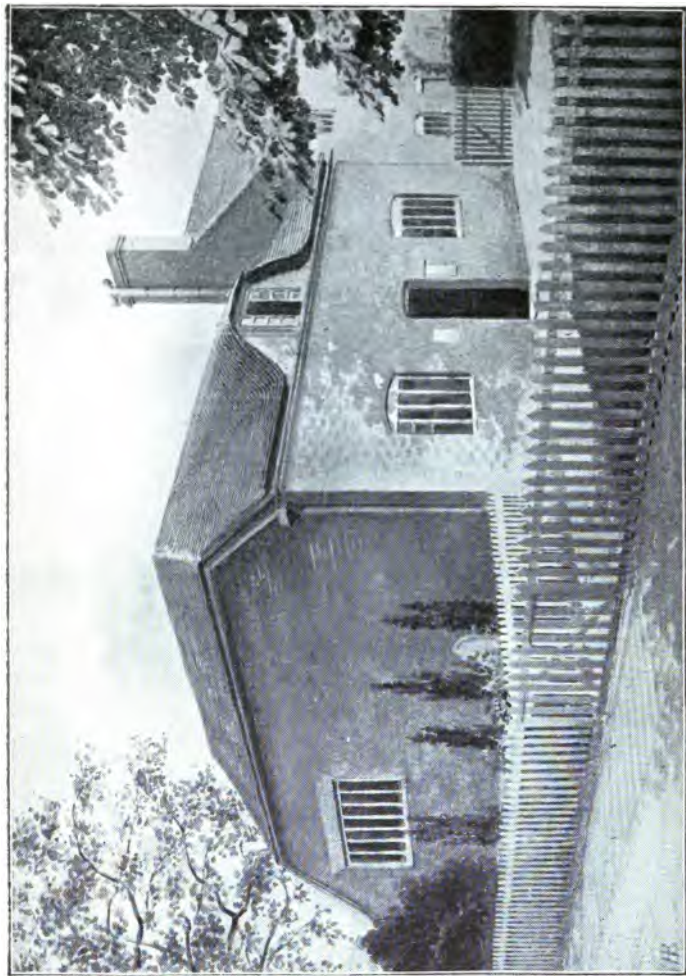
GEORGE TAYLOR WALLACE. Studied at Cotton End. Began his ministry at Hungerford, October 1st, 1865, removing from Aspatria, Cumberland. He left in October, 1869. During his pastorate a minister's house was purchased for £500.

WILLIAM AKEHURST BEVAN. Studied at Bristol Institute, from which the pulpit had been supplied for some months. Began his ministry July, 1870; ordained September 15th, 1871. He left in July, 1872, removed to Wiveliscombe; afterwards was pastor at Crediton (1876) Beaminster (1890), and Zion Chapel, Portsmouth (1895). In 1889 became chaplain at Kingston Cemetery, Portsmouth.

BENJAMIN CROWTHER. Had been assistant to Rev. J. C. Harrison at Camden Town. Invited here September 15th, 1872, and held charge till August, 1875, when he removed to Newport, I.W. Afterwards minister at Merton.

ELLIS DAVENPORT. From Emsworth, Sussex. At Hungerford from July, 1876, till September, 1884, when he removed to Stourport. Now (1904) a retired minister at Worcester.





COUNTESS OF HUNTINGDON'S CHAPEL, MORTIMER WEST.

JOHN SAMUEL HAGGETT. Studied at Bristol Institute. At Hungerford from January, 1886, till June, 1891, when he resigned the charge, having adopted Baptist views.

HARRY RODERICK PARNELL, A.T.S. Studied at New College. Settled at the beginning of January, 1893, after holding charges at Thaxted (1882) and Hambleton (1886). Mr. Parnell resigned at the beginning of 1901, and entered the ministry of the Established Church.

WILLIAM HENRY SUMMERS. Studied at Hackney College; pastor at Beaconsfield (1883) and Mortimer West (1898). Ministry here began August, 1901.

Mortimer West.

(COUNTESS OF HUNTINGDON'S).

This interesting church is one of those which indirectly owed their origin to the faithful labours of the Hon. and Rev. Bromley Cadogan at Reading. Among the many who were accustomed to walk to Reading from neighbouring villages to hear Mr. Cadogan preach was a turf-cutter named John Whitburn, who lived in a cottage nearly on the site of the present chapel. On his return from his long tramp of twenty miles there and back, he used to gather his neighbours around him, and in his cottage, or beneath the apple-trees in the orchard, to give them the substance of what he had heard. After a time, he secured the assistance of ministers from Reading and elsewhere, and in 1798 the present meeting-house was erected at the expense of Mr. John Mulford, a wealthy and eccentric old bachelor, John Whitburn giving the

ground. The building stands in the county of Hampshire, but the road in front is in Berks, and a large part of the congregation is drawn from the latter county.

In 1800 the Reading Evangelical Society appointed a Mr. Madden, from West Bromwich, to labour as an evangelist at Mortimer and some neighbouring villages; and in June, 1803, Mr. ANDREW PINNELL, who had just finished his studies at the Gosport Academy, was recommended by Dr. Bogue, and entered upon a pastorate of above fifty years' duration.

The district was then a wild, out-of-the-way sort of region, covered with barren heaths, and the inhabitants are described by Rev. Archibald Douglas as "profane and atrocious even to a proverb"; but the loneliness of his position does not seem to have troubled Mr. Pinnell very greatly. "I prayed," he said, "that God would get me some work to do outside the world; and when old Dr. Bogue sent me here, I knew that the prayer was answered." Yet this quiet recluse gained a wonderful influence over the surrounding inhabitants, and was requested by the local magistrates to negotiate with the rioters during the machine riots of 1830. The congregation was gathered from a wide area, the registers containing the names of children baptized from 24 parishes in Hants and Berks.

Mr. Pinnell was not ordained till May 30th, 1810, while the church was not organised till January 15th, 1818. In 1819, the Evangelical Society partly withdrew its support from lack of funds; and in 1826 the Society was dissolved, and the surviving trustees, in June of that year, made over the chapel to the trustees of the Countess of Huntingdon's Connexion, whose property it still remains. Mr. Pinnell celebrated the jubilee of his pastorate in 1853, when a presentation of £60 was made to him. In 1857 he resigned the charge through old age and infirmity, and the pulpit was supplied for a year by students from Cheshunt. On

January 23rd, 1858, the old veteran died at the age of 83.

On August 1st, in the same year, the Rev. ROBERT WILLIAM MAYDON, who had been labouring as a City missionary in London, and then in charge of the village stations under Rev. J. Rowland, of Henley, began his ministry at Mortimer. At Christmas, 1864, he removed to take charge of some village stations near Malvern, belonging to the Countess's Connexion. In 1869 he again removed to Middleton, Lancashire, where he died suddenly on November 27th, 1873, aged 52.

The Rev. PETER JOHNSON, who after labouring as a town missionary and as pastor of three churches successively in the Baptist denomination, had joined the Congregationalists, and worked as an evangelist in Devonshire and Warwickshire, began his labours here July 9th, 1865. He died in Reading Hospital after an operation, August 7th, 1872.

For the next quarter of a century the pulpit was supplied by various ministers and others. During this period, it was unspeakably indebted to the services of the late Mr. Charles Pinnell, the senior deacon (son of Rev. A. Pinnell), who died in 1897. At the beginning of 1898, the Rev. WILLIAM HENRY SUMMERS, of Reading, author of the present work, undertook a partial oversight of the church, which continued till July, 1901. Since then Mortimer West has become a preaching station of New College.

The church was one of those originally included in the Berkshire Association, but had dropped out of membership for many years, till it was re-admitted in 1899.

Centenary services were held on June 22nd, 1899, when a memorial tablet to the late Mr. C. Pinnell was unveiled by the Rev. A. Rowland, Chairman of the Congregational Union of England and Wales. The picturesque graveyard contains memorials to John Whitburn and John Mulford (with an exceedingly

quaint inscription), to Rev. A. Pinnell and members of his family, and to the parents of Dr. W. G. Lawes, of New Guinea, and the Rev. F. E. Lawes, of Niue, the latter of whom was sent into the mission field from the church at Mortimer (1867).

Newbury.

This ancient and interesting church has always taken a prominent place in the ranks of Berkshire Non-conformity. From a very early date the sympathies of Newbury men were on the side of liberty and progress. The town was one of the strongholds of Lollardy, and Foxe tells us of "a sweet society of faithful favourers" who existed here about the beginning of the sixteenth century. He says that over a hundred were compelled to abjure, and three or four were burned. But the only martyrdom of which he gives any definite account at this time is that of Christopher Shoemaker, a Buckinghamshire man, who was burned at Newbury in 1518.

During the Marian persecution, Julins Palmer, master of Reading Grammar School, was burned at Newbury on July 16th, 1556, along with John Gwin and Thomas Askin.

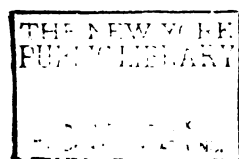
Coming down to the period of the Civil War, we find the celebrated Dr. William Twisse rector of Newbury. This clergyman, who occupied so prominent a place in the eyes of Englishmen at that date, was the son of a substantial clothier at Newbury, and was born at Speenhamland. He was educated at Winchester, and at New College, Oxford, of which he became a fellow. As private chaplain to Elizabeth, the Princess



INTERIOR OF CHAPEL, MORTIMER WEST.



"FOUNDERS' TOMB," MORTIMER WEST.



Palatine, he lived for a time in Germany, and on his return to England was appointed rector of his native town. At the time of the battle of Newbury he was visited by Prince Rupert, who treated his mother's old chaplain with marked respect; but at a later date he was forced from his living by the Cavaliers. When the Assembly of Divines at Westminster met in 1643, Dr. Twisse was appointed its prolocutor. He seems to have been too impartial and moderate to please some of the Presbyterian zealots. Dr. Twisse was an able man, but is described as more at home in the school than in the pulpit. He was taken suddenly ill while preaching, and died at his London lodgings. His last words were very characteristic of the man: "Now I shall have leisure to pursue my studies through all eternity."

During Dr. Twisse's ministry, a number of his Puritan hearers, seeking refuge from the tyranny of Archbishop Laud, sailed across the Atlantic, and founded the town of Newbury in Massachusetts. With them went Thomas Parker, Dr. Twisse's curate, who became the first minister of the New England Newbury, and from whom the Parker River, on which the town stands, derives its name. He was the son of Robert Parker, a famous Puritan divine.

Dr. Twisse was succeeded at Newbury by BENJAMIN WOODBRIDGE, described by Calamy as "a great man in every way." He, too, by the mother's side, was a grandson of Robert Parker. From Oxford he went to New England, and his name stands first on the list of the graduates of Harvard, of which famous seat of learning he is described as "the lasting glory as well as the first fruits." Gifted with a commanding presence and powerful voice, as well as with wide learning, and sound judgment, he gained an influence in the town far greater than that of the shy and scholarly Dr. Twisse. We are told that he succeeded in bringing his people to greater unity in religious matters, and

that "before he left this town there was scarce a family in it where there was not praying, reading, and singing of psalms." At the Restoration Mr. Woodbridge was complimented with an appointment as chaplain to the King, and was one of the Commissioners at the Savoy Conference. He was offered a canonry at Windsor, if he would conform, but declined to do so. At the passing of the Act of Uniformity he was ejected, as was also his assistant, Henry Backaller. The latter retired to a place called Woodland in Devonshire, where he had lived before he settled at Newbury, and afterwards became pastor at a place which Calamy calls "Sho-brook," where he died in 1702.

At the same time that these gentlemen were turned out from the parish church, Mr. John Woodbridge was deprived of the mastership of the Grammar School. He seems to have been a cousin of the rector, and had been to New England along with Thomas Parker. On his return to the old country, he became chaplain to the commissioners who treated with Charles I. in the Isle of Wight. He next held a living at Andover, and then another at Burford St. Martin, Wilts, from which he was ejected in 1660, when he removed to Newbury, to be deprived of his post there two years later. In 1663 he removed to New England, where he lived to see three sons, two sons-in-law, and four grandsons, either in the ministry, or preparing for it.

The people who had imbibed Puritan principles under the devout and scholarly ministry of Dr. Twisse and Mr. Woodbridge, were by no means contented with that of Mr. Sayer, the Royalist incumbent, who was a man of a very different type. At the Easter vestry of 1663, the Puritan party raised some disturbance, and declared that they would "have Woodbridge back." Several of them had been turned out of the town council under the Corporation Act of 1661. Mr. Woodbridge preached to his old flock in secret.

According to Money's *History of Newbury* (page 505), he accepted ordination from the Bishop of Salisbury at Oxford in October, 1665. But he soon returned to his Nonconformity. On the passing of the Five Mile Act in the same year, he removed just outside the prescribed limit. Rector Sayer, we are told, was not satisfied that he was outside the bounds, and had the ground measured by night; but he was disappointed to find that Woodbridge was beyond his reach.

According to the Lambeth Return (1669) the Sunday services were held for a time at the house of a Mr. Bond, but afterwards at several other houses. On week evenings, services were held in the houses of Elizabeth Cottle and Hester Gearing. The return states that the number on Sundays was "600 ordinarily at least"; that they said that "there was no law against them," and that "they had encouragement from the King"; and that the names of the principal abettors were Messrs. Linch, Ditton, Collins, Bond, Houghton, Cooke, Sirly, Brice, Hunt, and Foster. The services were held by Mr. Woodbridge, and also by "Mr. Richard Bachiler," perhaps Richard Batchelour, the ejected rector of Camley, Somerset (described as of East Woodhay and Ashmansworth), by Thomas Black of Chute (a name which does not occur in Calamy), by Daniel Burgess of Marlborough, the ejected rector of Collingbourne Ducis, and Henry Dent, the ejected vicar of Ramsbury (both of these were Wiltshire livings); and by "Mr. James of Stanes" (the ejected rector of East Ilsley).

On the 9th of April, 1672, license was given to Mr. Woodbridge to hold services in the Town Hall at Newbury. This license was not registered in the Entry Book in which most of the licenses are recorded (xxxvlii. a); but I stumbled upon it in another entry-book (xxvii.). A few days after the issue of this license, a notification was made that for the future the use of

public buildings could not be allowed for Nonconformist services; and it is believed that Newbury Town Hall was the only instance of the kind throughout England. On the 13th of May, a similar license, also for Presbyterian services, was granted to Edward Fanner, a gentleman of whom I can find no further trace, to apply to his house in Newbury.

Oliver Sansom, a leader of the Berkshire Quakers, who had a long controversy with Woodbridge, says that he "had great meetings for some time in the Market House, and afterwards in a barn." In 1676, he appears to have been preaching every Sunday at Highclere; and there are traces of his having held services at many other places round Newbury. On the renewed outbreak of persecution in 1683, he took refuge for a time in the house of Sir Robert Pye at Faringdon; and soon after he removed to Englefield, where he died November 1st, 1684, after having been minister at Newbury, in public or in private, for nearly 40 years.

According to the old church book, the first entries in which date from 1696, the services were held during the latter part of Mr. Woodbridge's ministry in the house of a Widow Skeats on Stroud Green. It appears that the Presbyterians and Independents formed two distinct churches, though they met for worship at the same place. The Rev. John Southwell succeeded Mr. Woodbridge as pastor of the Presbyterian flock in 1688, and in 1686 the Rev. BENJAMIN MERRIMAN had become minister of the Independents. Mr. Southwell came of a ministerial family, and was the nephew of Richard Southwell, ejected from the chapelry of Baswick, Leicestershire. He was a learned man, and had been assistant to John Woodhouse, the founder of the famous academy at Sheriff Hales, in Shropshire. There is a somewhat puzzling reference in Calamy to the Rev. Stephen Fowler, fellow of St. John's College, Oxford, and ejected from the rectory of Crick, Northampton-

shire, as having been "called to Newbury on the death of Mr. John Woodbridge." As John Woodbridge did not die at Newbury, it would seem that Benjamin must be meant. It is stated that Fowler died through an excess of hard studies, and too frequent preaching at Newbury and other places. It is possible that he may have ministered to the Independents during the brief interval between the death of Mr. Woodbridge and the settlement of Mr. Merriman. Mr. Money (page 506) thinks that Fowler became Rector of Newbury after the deprivation of Benjamin Woodbridge, but he admits that the name does not occur in the Episcopal register; and other facts render it very unlikely.

Benjamin Merriman was a native of Newbury. He had studied at Oxford, and afterwards resided for a short time at Dudley. He was publicly ordained at Newbury in 1686, when only 24 years of age. In 1687 the services were removed from Stroud Green to the present site. A barn was hired and fitted up with a gallery and other additions. The Nonconformists were just then enjoying the benefit of King James's Declaration of Indulgence, and the Corporation attended the meeting house in state. The two congregations continued together, having a common fund, but separate communion services. Unsuccessful attempts to unite them were made from time to time; but "great troubles and heats" arose between the ministers, and when Mr. Southwell died in 1694, aged 82, and was succeeded by Rev. William Taylor, B.A., one of the ministers "silenced" in 1662, and who had been chaplain to Philip, Lord Wharton, a rupture soon took place. The Presbyterians withdrew in 1697, and built the "Upper Meeting," the quaint old building still standing by the Kennet.

According to the list in the Evans MSS, the number of attendants at the Independent meeting in 1715 was 400, of whom three are described at "gentle-

men," and forty as "tradesmen." In 1710, according to the church book, the Independent church had 172 members.

Mr. Merriman's congregation was gathered from a wide area. We even read (*Evan. Mag.* 1797, page 90) of a Mr. Houghton, of Romsey, who would take his staff, and walk from Romsey to Newbury, which was 30 miles distant, to hear the gospel of the blessed God." The church at Tadley, Hants, with its quaint old meeting-house, built in 1718, is believed to have been an offshoot of the one at Newbury. Help was given from the church funds to persons residing at Tadley; and the children of the Tadley pastors were baptized at Newbury, in a number of instances, from 1704 to 1771. The Newbury register of baptisms includes children born in 25 parishes in Berks and Hants; and it is perhaps a pleasant indication of the esteem in which the good man was held by his people, that Mr. Merriman lived to baptize forty boys by his own name of Benjamin.

The congregation were greatly inconvenienced by the flooding of the Kennet. On one occasion they were kept out of the chapel for five Sundays, and on the sixth partook of the Communion in the front gallery, "which seemed very convenient, and where we were very compact together." In 1716 it was resolved to rebuild the meeting house, with the floor at a higher level. The old church book contains most interesting details of the course pursued; the meetings for discussion, the contracts with separate tradesmen, the transport of Christiania deals by water from London, the three barrels of beer drunk by the workmen when they had fixed the bressemer, and the anxiety felt by the good pastor lest any bad feeling might arise over the allotment of seats. The total amount of subscriptions was £458 19s. 10d., of which the sum of £19 os. 9d. was contributed by fourteen young men and twenty-six

maidens. The young people also presented a pulpit cushion of green velvet a few years later. Some of the people seem to have been very slow in subscribing, and for some years there was a debt on the building fund. Some found fault with the building, on which Mr. Merriman remarked that he should be glad if minister or people were as free from faults!

It is significant to find the minister remarking on the occasion of a funeral that the spectators "behaved themselves with more civil demeanour than was expected." We read in a local history (Money, 260) how one worthy, when he had taken his ease at his inn, not wisely but too well, was accustomed to ride up and down the streets of Newbury, swearing at "the Presbyterians," and challenging them to come out and fight him.

In 1720 we note the germ of a Sunday school in a payment of 5s. to Anne Witchill "for her teaching ye children ye answers in ye catechising." In 1725, the burying ground was enlarged. In 1729 Mr. Thomas Hunt left a sum of money for the endowment of three almshouses.

In 1734 the aged Benjamin Merriman entered into his rest, and was buried in a vault near the pulpit. His long pastorate had extended over one of the most changeful periods in English history. The year before his ordination, a poor wretch was brought before the Newbury magistrates on a charge of being concerned in Monmouth's rebellion. The year after his death, the Salisbury coach brought to the town the news of Pitt's election for Old Sarum!

The next minister, Rev. S. PHILLIPS, remained at Newbury till 1748, when he was followed by Rev. W. SEDGLEY, of Bideford, who had left his former pastorate under interesting circumstances. After a very happy ministry of about twenty years there, he had given offence to some of his people by allowing George

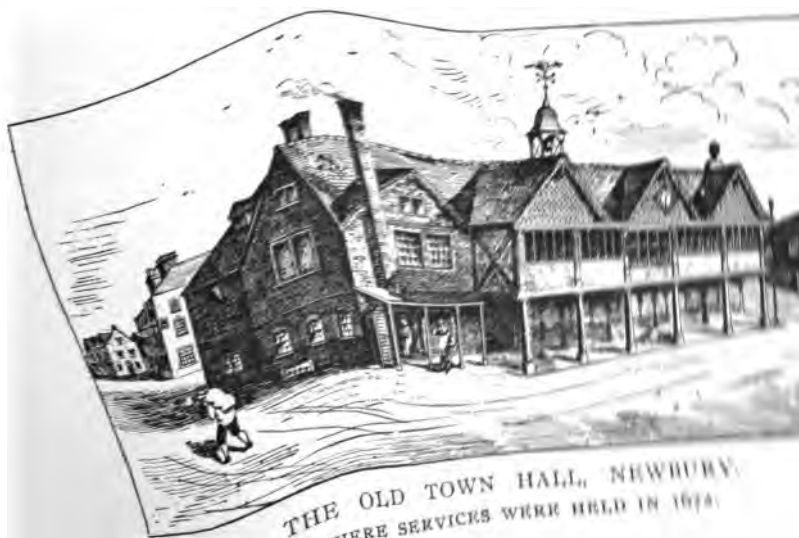
Whitefield to occupy his pulpit, while he himself "con-
descended to be his clerk." He accordingly left Bide-
ford, where he was succeeded by the famous Samuel
Lavington, and settled at Newbury; but his pastorate
here was a very short one, as he died in 1754, and was
interred in a vault in the chapel. The connexion with
Whitefield is interesting, as an evidence that the minis-
try at Newbury continued to be evangelical in its tone
all through this period.

The Rev. THOMAS READER was elected in 1755.
From an interesting memoir (*Evan. Mag.*, November
and December, 1794), we learn that he was a native of
Bedworth in Warwickshire, and had two brothers in
the ministry. His early prayer had been that God
"would fill his head with schemes for His glory, his
heart with His love, and his hands with His work."
He had held a short pastorate at Weymouth before
settling in Newbury. This excellent man "statedly
instructed" the young in the Assembly's Catechism,
and is said to have educated over 100 poor children at
his own expense. In 1771 he left Newbury for Taun-
ton, being, we are told, discouraged at the result of his
work here, though he learned afterwards that many
who joined the church under his successor did so as
the result of his ministry. In 1780 Mr. Reader became
one of the tutors of the Western Academy, while still
retaining his charge at Taunton. He died June 4th,
1794.

The Rev. JAMES MARCHANT succeeded Mr. Reader
in 1771, and was minister till 1784, when he removed to
Salisbury. In the same year the Rev. JOHN WINTER
took the oversight of the church. This gentleman's
mother was a daughter of the famous Thomas Brad-
bury, and his uncle, Richard Winter, B.D., was
ordained co-pastor with Bradbury in 1759, and three
months later succeeded him as sole pastor, which office
he retained till his death in 1799. The Newbury



CONGREGATIONAL CHURCH & SCHOOLROOM, NEWBURY



THE OLD TOWN HALL, NEWBURY.
WHERE SERVICES WERE HELD IN 1678.

THE NEW YORK
PUBLIC LIBRARY
ASTOR
LENOX
TILDEN FOUNDATION

pastor's younger brother, Dr. Robert Winter, was minister at New Court from 1806 till 1833. Under John Winter the Sunday school was founded, commencing with six boys (1802). He had several assistant ministers; John Clayton, afterwards pastor at the Poultry Chapel; John Philip, afterwards of Cape Town, and superintendent of the L.M.S. stations in South Africa, where his work is the subject of acrimonious discussion between English and Dutch partisans to this day; Mr. (afterwards Dr.) J. G. Hewlett; and Mr. WILLIAM DRYLAND, who was ordained as co-pastor with Mr. Winter on June 10th, 1807. As early as 1802, subscriptions were being collected for the erection of a new chapel; but it was not until Mr. Dryland took the matter in hand that any material progress was made. The first brick was laid May 31st, 1822, and the opening services were held on October 8th, when John Cooke of Maidenhead preached in the morning, and William Jay of Bath in the evening. The total cost was £3,113, 1s. 8d. Of this Mr. Winter contributed £500, and Mr. Dryland collected nearly £1,000 among his relatives and friends. Mr. Winter died in 1823, aged 75, and Mr. Dryland succeeded as sole pastor. (See portrait of Mr. Winter, *Evan. Mag.*, July, 1811.)

About 1836 the Rev. Samuel Martin became co-pastor with Mr. Dryland, but resigned from ill-health in 1838, and removed to Wells, Norfolk, where he died August, 1851, aged 43. In 1838 Mr. Dryland also resigned, and lived in retirement until his death at Speenhamland on August 22nd, 1853, at the age of 83.

Since 1838, the ministers have been:—

SPEDDING CURWEN. Removed here from Frome, but only remained at Newbury a few months. During his short pastorate however, certain buildings and ground near the chapel were purchased at an expense of £700, two cottages were pulled down, and the burying-ground enlarged. In June, 1839, Mr. Curwen

received a call to Castle Street, Reading, and his career will be found more fully described under that church.

HENRY MARCH. Studied at Homerton; held pastorates at Bungay, Mill Hill, and Colchester. Recognition service at Newbury, December 4th, 1839. During his time the commodious schoolroom was built at a cost, inclusive of the site and the demolition of twelve old cottages, of £1,757 3s. The first stone was laid in 1856 by J. H. Mason, Esq., Mayor of Newbury, and the room was opened April 26th, 1857. During the last five years of Mr. March's ministry the Rev. D. L. Matheson, B.A., assisted him as co-pastor. This young minister died at Wolverhampton in 1863, aged 32. Mr. March resigned June 25th, 1860, and died in London, July 28th, 1869, aged 77. (See portrait, *Evan. Mag.*, November, 1857.)

BENJAMIN BEDDOW. Studied at Rotherham. Pastor at Burley (1841) and Barnsley (1843); settled at Newbury 1861. Resigned July 12th, 1864, and removed to Wanstead, and afterwards to Bradford-on-Avon, where he died June 25th, 1892, aged 80. Mr. Beddow assisted Mr. C. H. Spurgeon in compiling his latest work, *Memories of Stambourne*.

BENJAMIN WAUGH, F.G.S. Studied at Airedale. Recognised at Newbury, September 6th, 1865. Removed to Greenwich in the following year. Afterwards left the Congregational ministry, and is now the well-known Director of the Society for the Prevention of Cruelty to Children.

EDWARD WILLIAM SHALDERS, B.A. Studied at Spring Hill; pastor at Blackburn (1855) and Rochester (1859). Settled at Newbury in April, 1867. Under his pastorate here considerable structural alterations were made in the building (1872, 1883) at a total cost of nearly £2,000. Mr. Shalders resigned March, 1884. Is now living as a retired minister in London, and is the author of several works.

EDWARD HAMILTON. Studied at Cheshunt; held charges at Thaxted (1879) and Hull (1891). At Newbury from the beginning of 1885 to 1887, when he accepted a call to his present charge at Southend.

JOHN PATE. Entered the ministry at Isleworth, 1871; held pastorates at Kingston (1874), and Leeds (1881). Settled at Newbury in April, 1889. Removed to present pastorate at Sheffield in the spring of 1895.

EDWARD HARPER TITCHMARSH, M.A. The present pastor. Studied at New College. Ministry began at Erith, 1888. Settled at Newbury, June, 1896. In 1902, a small lecture room, designated the Church Parlour, was built at the south-west corner of the church, at a cost of about £150.

The church at Newbury bears a most honourable distinction in the number of its members who have gone into the home and foreign ministry. Among these may be probably included Benjamin Merriman, Edward Godwin of Hungerford, and Mr. Ovey, an early minister of the church at Tadley; and more certainly the names of Samuel Wells Kilpin, pastor of Trinity Church, Reading; of F. Beckley, minister at Margate and elsewhere; of G. W. Brown, minister at Woolhampton, who as a lad took his first service at one of the Newbury village stations, the preacher having failed to keep his appointment; of George Joyce, of Farnham, now of Wellington, Somerset; of Henry James Perkins of Peckham, afterwards of Albion Chapel, Southampton, and Tollington Park; of Edwin John Penford, of Eltham, and in the foreign field of John Lewis and Samuel Savage, pastors of Congregational churches in Australia; John Betteridge:—Stair, artisan missionary to Samoa (1838) and afterwards a clergyman in Australia; and A. J. Gould, of Kuruman. Specially and pathetically interesting was the case of Edwin Midwinter, of Vizagapatam, who was ordained at Newbury in February, 1876, and died in the following year,

when his pastor, Mr. Shalders, preached a funeral sermon from the words, "It was well that it was in thine heart."

ECCHINSWELL.

This village is in the county of Hampshire. Services appear to have been commenced here by members of the Newbury church in 1811, the first sermon being preached by Mr. Dryland on October 2nd of that year. A Mrs. Batten, a native of the village, had long prayed, we are told, that gospel services might be commenced here. Some doggrel lines, in the possession of Mr. S. Wickham, of Ecchinswell, describe the teaching at the parish church at this period as summed up in the words: "Do what you can; all will be well." They go on to relate how, in answer to Mrs. Batten's prayers, a room was fitted up, upon which "old Satan did roar and swell." From other sources it appears that the first convert of the mission was Mrs. Batten's brother, and the opposition referred to is said to have taken the form of loud noises, etc., outside the room, and letting loose sparrows to put out the lights. The lines go on, however, to relate how "two serious men" (probably Mr. W. Berry and Mr. Compton) were accustomed to make their way to the village "through snow and rain." A piece of ground was given by Mr. Wickens (son of Rev. Aaron Wickens of Dunmow), and on July 21st, 1812, a chapel was opened. It is curious to read in a contemporary account of the proceedings that Mr. Winter read the certificate which had to be obtained from the Bishop of Winchester to authorise the services. A small endowment was settled on the place.

The present chapel here dates from 1860. In 1900 a school-room was erected.

EAST WOODHAY.

The house of Mr. S. Stroud, in this village, was licensed for worship in 1802, and the first service was held here by Messrs. Berry and Compton on January 14th. Services seem to have been held regularly by these gentlemen from August, 1803. The room not being large enough, it was resolved in 1804 to erect a chapel. Mr. Berry says, "The Lord inclined the heart of a farmer, one Mr. Maskell, to sell us a piece; nay, the old man would have given it, if we would have accepted it; but we bought it of him. This was a token for good." The opening services were held on September 11th, 1804. Among the bitterest opponents of the infant cause were two respectable farmers named Hall and Higham, the churchwardens of the parish. Both of them, however, came under the influence of the Gospel as preached at the chapel, and "received and propagated the faith which they had endeavoured to destroy." A small endowment was settled on the chapel. The present building was erected about forty years ago.

WESTON.

The chapel here was erected in 1831, and was endowed with £500 by Mr. and Miss Millett.

HAMPSTEAD MARSHALL.

Services were commenced here by Rev. W. Dryland in January, 1809, in a house licensed for the purpose. A chapel was erected at a later date.

The Newbury village stations have been under the charge of a succession of evangelists. The names occur of J. Nelson (1880), George Marsh (1882), John Farnworth (1883), E. Dukesell (1894), J. H. Williams (1900), and Mr. H. Webb, the present evangelist (1904).

Pangbourne.

An application was laid before the Reading Evangelical Society on July 6th, 1797, requesting them to send supplies to Pangbourne. It is quaintly recorded that the "principal people in Goring interest had not the least objection to the application meeting with success, but rather were cheerfully disposed to the same." It was resolved to seek the co-operation of the Goring minister (Rev. W. Wilkins); but there is nothing to show what further steps were taken. Services must have been commenced early in the nineteenth century, and there is some reason to suppose that a temporary chapel was opened in 1815; but the present building dates from 1824. At that time the church had just secured the services of their first pastor, WILLIAM HARLEY WOOLLEY, who was ordained December 23rd, 1823. He was born at Rugeley in Staffordshire in 1791, studied at Hackney College, and had held charges at Wickham Market and Deddington. Mr. Woolley conducted a private school at Pangbourne, where he is still remembered with great esteem. He lived on terms of singularly close friendship with his neighbour Rev. James Howes of Goring. It had been arranged that the funeral sermon for whichever of them should die first should be preached by the survivor. Mr. Howes died on March 9th, 1857, and Mr. Woolley was preparing to fulfil his promise, when he was suddenly taken ill, and died on the 13th, aged 68. The Rev. MATTHEW GALT, from Darlington, became minister in 1859, but resigned in 1862. The church at this time had a large proportion of Baptist members, and two ministers of that denomination were invited in succession to take the oversight

of it, though according to the trust-deed they could not be its legal pastors. These gentlemen were the Revs. WILLIAM THICK and RICHARD ANDREW GRIFFIN; but no particulars of the ministry of either are preserved.

Rev. WILLIAM CHAPMAN, a Congregational minister from Stanley, became pastor in 1865, but resigned in the following year. In 1868 Mr. JOHN OLDHAM, a leading Baptist layman from Wallingford, began to act as lay pastor; and in 1874 he was recognised by the Association as the minister. He reorganised the church with 24 members, secured the appointment of fresh trustees and deacons, had the building twice renovated, and, though continuing to reside in Wallingford, exercised a vigilant oversight over the church, and over Nonconformist rights in the village. He resigned owing to increased infirmities on January 29th, 1885, and died in the following October.

The following ministers and lay pastors have been at Pangbourne since 1885:—

JAMES LLEWELYN. Formerly at Lion Walk, Colchester; commenced his ministry here September 19th, 1886, but being in very feeble health resigned on the 10th of March following.

JACOB DAVIS, of Reading. Acted as lay pastor from June, 1887 till his resignation in April, 1890.

HEBER ROSIER. Had been in charge of evangelistic work at the Abbey Hall, Reading; recognised at Pangbourne June 26th, 1890. In 1892 the chapel was altered and enlarged at a cost of £200. Mr. Rosier resigned on January 9th, 1894, having accepted an invitation from Jamaica Row, Bermondsey, whence in 1901 he removed to Erith, and in 1905 to St. Anne's Well Road, Nottingham.

WILLIAM MILLS ROBINSON. This aged minister, from Batheaston (and formerly of Thatcham) accepted the pastorate October 31st, 1894, and was recognised April 23rd, 1895. Early in the following year, how-

ever, a throat affection prevented Mr. Robinson from continuing his pulpit duties, and developed into cancer, which led to his resignation and his leaving Pangbourne, shortly after which he died.

WILLIAM HENRY EDWARDS. Studied at Western College; had held eight previous pastorates. He commenced his ministry here October 11th, 1896, but resigned at the close of 1898.

A. E. EVANS. Ministry here began in 1900. Resigned 1904, having accepted an invitation to Fleet Street, Swansea.

Mr. Swaine, a young member of this church, some years ago entered the Baptist ministry, in which he took an honourable position, and was for a time editor of the *Baptist Magazine*.

Peppard.

This interesting old chapel, like many of our village sanctuaries dating from the closing years of the eighteenth century, is built just at the juncture of several parishes, the inhabitants of the more remote parts of which were apt to be neglected in the cast-iron parochial arrangements of those days.

Services were first started about 1794 in a cottage in the parish of Shiplake, at the foot of the hill on which the present chapel stands. The chapel, which is in the parish of Rotherfield Peppard, was opened September 16th, 1796. Tradition has it that the first sermon preached in it was from the appropriate words, "Lo, we heard of it at Ephratah; we found it in the fields

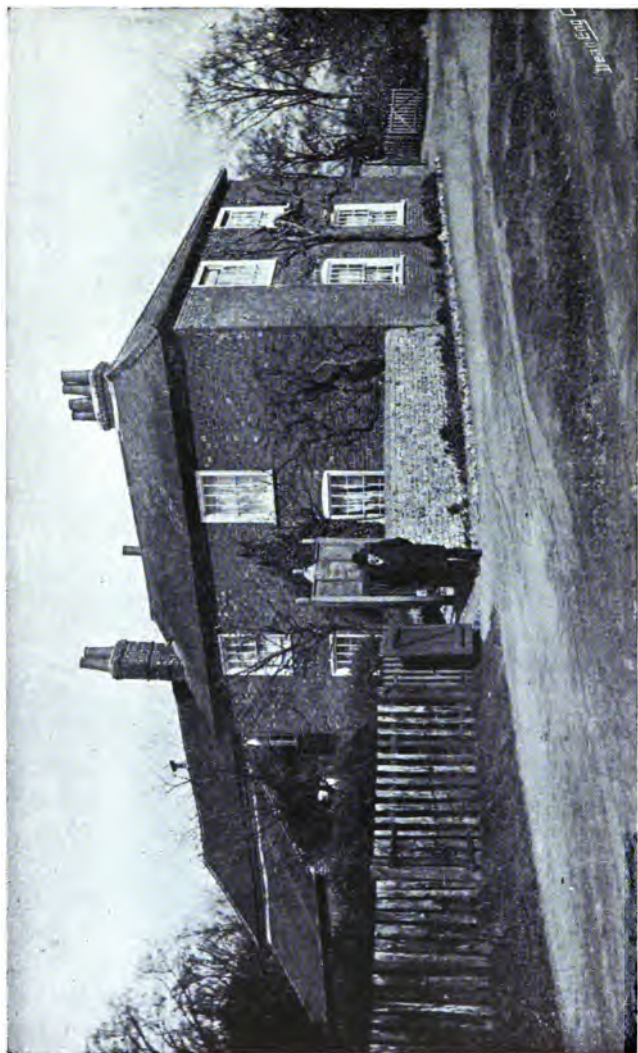
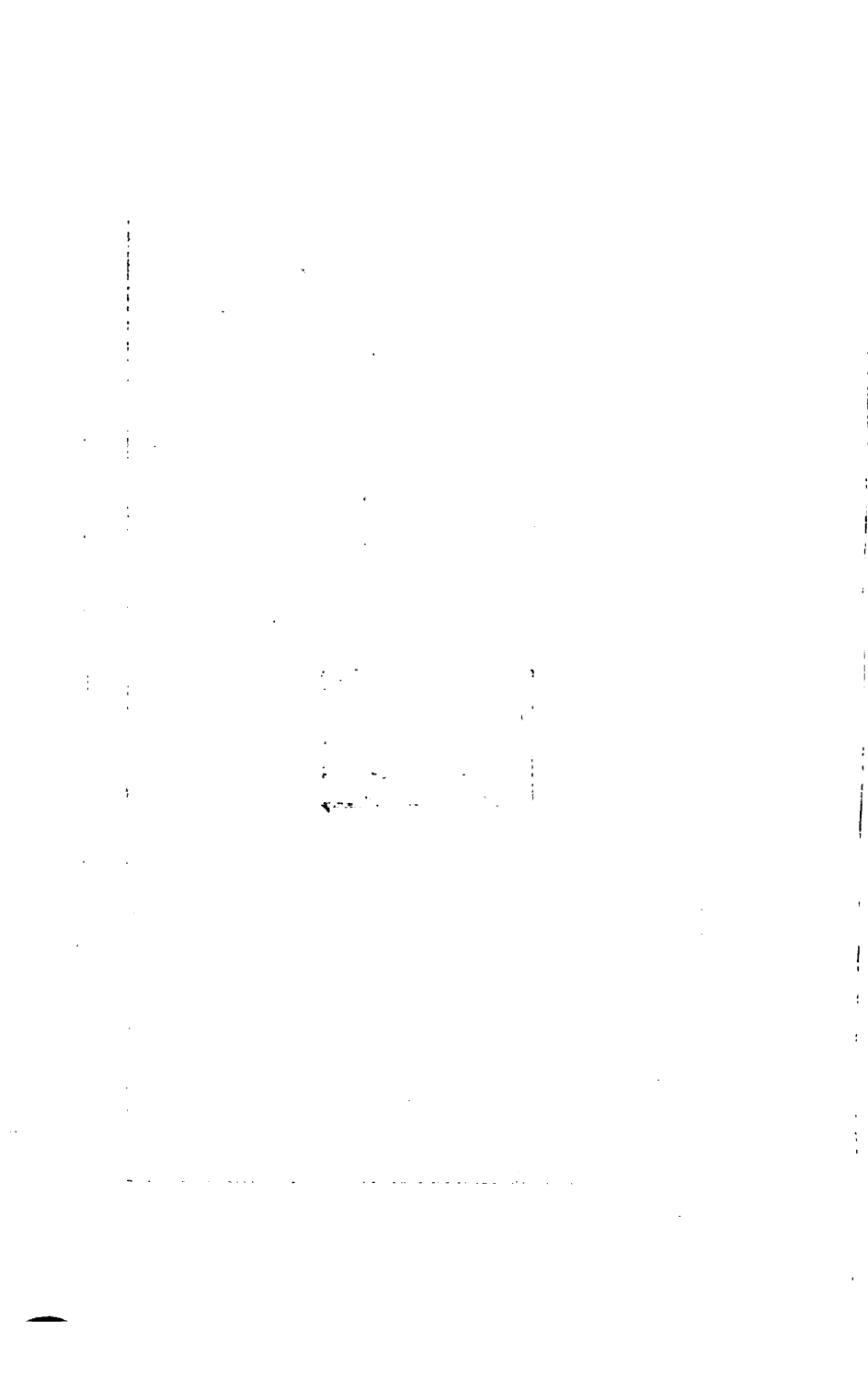


Photo by King. Reading.]

THE MANSE, PEPPARD—CHAPEL IN THE REAR.



of the wood." In 1797 or 1798, Mr. JOSEPH WALKER, who is said to have been a schoolmaster, settled in the village. His signature is attached to a document drawn up on the formation of the Reading Evangelical Society in 1796, along with those of Revs. A. Douglas and J. Holloway, so that he was evidently a man of recognised Christian standing. He found Peppard, he says, in a "wild, dark, and benighted condition;" and in 1798 he started a Sunday School, paying the poor neglected children who were running about the Common on Sundays a halfpenny a week for attending.

The ground on which the chapel stands was given by the proprietor of the adjoining wood, and the chapel was put up at the sole expense of Mr. Peter French, one of the original trustees of Castle Street Chapel, Reading, who contributed £50 per annum for the support of the ministry for more than thirty years.

Mr. Walker soon found that his Sunday scholars were eagerly looking forward to a revel on Whit-Monday, "which brought together the very scum of the surrounding country, to partake in, and be witnesses of, cudgelling, foot and ass racing, and all the various abominations usual on these occasions; the day always ending in intoxication, fighting, and other evils too shameful to mention." By the promise of a dinner, he induced a large number of the young people to spend the day at the chapel; and the following year he extended the invitation to the elder people, and secured the presence of Archibald Douglas and other ministers. The "anti-revelling anniversary" soon became a well-known institution among Christian folk all round the country. "Instances have been known of individuals who, while on the roads to the revel, have had their consciences brought into powerful operation, have been led to halt between two opinions, and then to turn towards the chapel," with decisive effects on their subsequent life. On the anniversary

day the children appeared in new dresses, given them for the occasion. They were taught to read, as was usual in the Sunday schools of those days, and a writer in 1826 says, "Churches of the first respectability, both in town and country, can now number among their members persons who learned their A B C in Peppard Chapel." It was not to be expected that the anniversary would be allowed to pass without opposition, especially when sermons were preached denouncing "the iniquitous practice of revelling." But we are told that in 1807 there were more at the chapel than at the revel; in 1812 "there was no attempt at revelling;" and in 1818 we read that "the revellers are now so dispirited that they make but little attempt at opposition." Next year, however, a determined attempt was made to revive the revel; and an advertisement in the *Reading Mercury* for May 24th, 1819, the very day the late Queen Victoria was born, offers the man who should break the most heads at cudgel-play a good hat, while 1s. 6d. was to be given to every man that broke a head, and 1s. to each man who had his head broken! The revel did not entirely die out until about 1840. In favourable weather, the Whit-Monday services were sometimes held in the wood adjoining, where James Sherman, for example, preached in 1825. The Whitsuntide anniversary has ever since been a prominent feature in the life of the little church, and the collection, amounting in some years to over £100, has formed a principal source of the pastor's income.

A church was constituted at Peppard on March 7th, 1798, forty-five names being attached to the original church covenant. These seem to be those of the original members, and give countenance to the idea that the cottage services had been held for some time before Mr. Walker settled at Peppard. The members were gathered from a wide area, as far as

from Dunsden Green on the one side, and Whitchurch on the other.

Mr. Walker died April 12th, 1828, in his 73rd year. On October 16th, Mr. ISAAC CATERER was ordained as his successor, having been invited in June. He came from Tetsworth, under which heading the remarkable story of his younger days has been told. He transferred his private school from Tetsworth to Peppard, and a lady of his church, Miss Furnell, provided him with means for the carrying on of a day school. In 1841 Mr. Caterer writes that there were more than 60 children in this "charity school," and that 20 of them were clothed as well as taught at the expense of the lady referred to. The boys were clad in fustian suits, with large brass buttons, and the girls in holland dresses.

Mr. Caterer states that in 1841 the congregation often numbered as many as 400, though this seems impossible from the size of the building; and he says that he was accustomed to hold services at no less than eight out-stations. Some of these, as appears from another source, were in cottages and barns, and others in the open air. Mr. Caterer had a large family, and as his private means were very limited, often found, as he quaintly says in his note-book, that "Peppard was a long way from the gold mines." He died on March 17th, 1868, and was buried in the graveyard, "opposite his study windows."

In the same year Mr. JAMES JEFFRIES, who had been labouring as evangelist at Fernham and Wheatley, succeeded Mr. Caterer. In 1878 he removed to Shers-ton Magna, Wilts, where he died in 1892, aged 69. During his pastorate (1870) a piece of land was given by Mr. D. Berry, of Vine Lodge, Peppard, in order to enlarge the burying-ground. Mr. B. R. Thomson, of Hornsey, was for 30 years a liberal supporter of the cause. His last offering for it was being presented as

his spirit passed away on Whit-Monday, June 2nd, 1879.

The Rev. BENJAMIN JAMES SUMMERSBY, the present pastor, began his work at Peppard in 1878, having been engaged for seven years in home mission work in Wiltshire, and three years as evangelist at Tilehurst. He was instrumental in building the existing British school, which was opened free from debt, and in securing a certificated teacher. Mr. Summersby is now the senior minister in the Association.

After the death of Mr. Thomson, just now referred to, his daughter continued his "golden offering" for 19 years, and since her death it has been made by her nephew. In 1879 Mrs. Colebrook originated a bazaar at the anniversary, which she largely sustained for 17 years. In 1887, a further enlargement of the burying-ground took place, a piece of land being given by Mr. J. O. Cooper.

The chapel contains memorials to Rev. J. Walker and various members of his family, including his son, Rev. J. Walker of Bracknell, to Rev. I. Caterer and his wife, and to several benefactors of the church—Mr. P. French, Miss Furnell, Mr. and Miss Thomson, and Mr. and Mrs. Colebrook.

Reading.—Broad Street.

From a very early date Reading was the abode of men who protested against the errors of so-called Catholicism. At one time in the reign of Henry V. it is recorded that Lollard tractates (of course in MSS) were secretly left at all the principal houses in the town. Seven or eight inhabitants did public penance for

Lollardy in 1499, and from time to time we find similar traces of Reforming sympathies down to the Puritan days. The Baptist church now worshipping at King's-road is believed to date from 1640. Broad Street chapel occupies the only site in Reading, perhaps the only one in Berkshire, on which Puritan worship has been carried on without interruption since the Puritan times. It is true, as in the case of most of the "Ejectment churches," that there is no actual proof that worship was begun on this spot in 1662; but it is certain that Nonconformist services were commenced here within a few years of that date.

Among the ejected ministers in that eventful year was the Rev. Christopher Fowler, M.A., a man of some note in his time. Born at Marlborough in 1610, he was in the prime of life when the Act of Uniformity became law. He had studied at Oxford, and had preached there after completing his college course. He had held livings at Woodhay, near Newbury, and at St. Margaret's, Lothbury, in the very heart of the City of London. From thence he came to St. Mary's, Reading. He held a fellowship at Eton during Cromwell's time, but of this he was deprived on the King's return in 1660. But he still held the living of St Mary's until 1662, although his neighbour vicar of St. Lawrence wrote to the authorities in London complaining of his Puritan proclivities and practices. After his ejectment, he held "conventicles" in his own house, which were numerous attended. He was for a time imprisoned at Windsor Castle, but after a while took up his abode at Kennington. His funeral sermon describes him as "an able, holy, faithful, indefatigable, servant of Christ; who approved himself as such by painful (i.e. painstaking) studies, by patient sufferings, by continual prayer and preaching. He was quick in apprehension, solid in his notions, clear in his conceptions, sound in the faith, strong and

demonstrative in arguing, mighty in convincing, and zealous for the truth against all errors." Mr. Fowler died in Southwark, 1676.

There can be no doubt that to Mr. Fowler's influence was largely due the prevalence of Puritan feeling which led to the formation of the Broad Street church. His work was taken up by the Rev. THOMAS JUICE, who had been ejected from the living of St. Nicholas, Worcester. Calamy's account of this worthy is as follows: "A sober, grave, serious, peaceable, blameless, able minister. He lost £100 per annum by his ejection. Afterwards, for a livelihood for himself, his wife, and three children, he taught a little school, till the Corporation Act took place, when he was forced to abscond. He was afterwards pastor of a congregation at Reading in Berks, and there he died."

What Calamy always refers to as "the Corporation Act" is not the enactment of 1661, now usually known by that name, which would not affect Mr. Juice's position, but the Oxford Five Mile Act of 1665, which would render it necessary for him to remove from the scene of his former labours; for it is obvious that the "little school" was at or near Worcester, and not, as some have supposed, at Reading. It is pretty clear, then, that Mr. Juice did not settle at Reading before 1665. His name does not occur as a "teacher" here in the Lambeth Return of 1669; but mention is made of three "conventicles." One of these was apparently the old Anabaptist gathering in Pigney Lane; but the others, one of which is said to have met at "the house of one Burren, formerly Cromwell's butler," and the other at the house of a Mrs. Farnham, appear to have been Presbyterian or Independent congregations. We are told that these were sometimes addressed by "one Pordage," perhaps the able and eccentric Dr. John Pordage, rector of Bradfield, who had been

deprived of his living by Cromwell's "Triers" for alleged heresy.

On May 13th, 1672, licenses were taken out under the Declaration of Indulgence for three houses in Reading, in the occupation respectively of Richard Hunt, Richard Ellis, and Griffith Bully (a name corrected twelve days later to "Griffin Bubby").

It was natural that Mr. Fowler's old hearers should be desirous of having their beloved pastor among them once more. One Mr. Peter Newman applied for a general license on his behalf; and an application was made that he might be allowed to preach at Griffin Bubby's house. Strange to say, this last was made by the daring adventurer, Colonel Blood, who may have had his own reasons for courting the favour of the Reading Nonconformists. In response to this appeal, a draft license was made out for Fowler to hold services in Bubby's house, and is preserved in the Record Office; but it was apparently never signed, and Fowler was not permitted to preach again in Reading, though he received a license for his own house at Kennington (see *State Papers Dom. Chas. II.* cccxxi. 106, 210, 257). The refusal was no doubt due to a letter written by Sir William Armourer, a bitter persecutor of the Nonconformists in Reading, which is still preserved in the State Papers. In this epistle, dated April 6th, 1672, Sir William says that Fowler had been "author of most of the evil in the town," and that his return to it would "set them all by the ears." He accuses him of having prayed for Charles I., that "the blood of the three kingdoms might dash him in the face," and that "he might never have peace of conscience till he returned to Jesus Christ and his Parliament."

It is noticeable that in all three of the houses licensed, the congregation is described as "Presbyterian and Independent," and it thus appears that, as

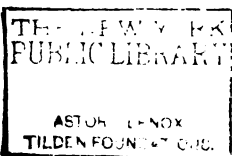
was the case in so many other instances, the members of the two denominations met in one place for worship. In the autumn of 1672 one Richard King took out a license as a "Presbyterian teacher;" but I can find no further trace of this good man, whose name does not occur in Calamy. Again we find no mention of Mr. Juice. In 1674, however, Ruth Sparrow, of London, a former inhabitant of Reading, left the sum of £2 per annum "for and towards the maintenance of one person that shall preach . . . to and amongst that sort of people with whom I did usually meet, and persons of that persuasion." The annuity (which is still received by the minister of Broad Street) was to be paid to "Mr. Juse" during his continuance in Reading.

Whenever Mr. Juice's ministry began, it was not without its troubles. It is recorded that at one time he and another ejected minister were hidden by Mrs. Thorne, the wife of a tanner in Mill Lane, in the centre of a bark rick, "from which Mr. Juice crept out when the scouts were not in the way, and preached to his afflicted people," hastening when the psalmless service was concluded, to the place of his concealment, "where that holy ministering woman supplied the brethren in tribulation with food." Mr. Juice carried on services on a portion of the site of the present chapel, but it is uncertain when a permanent building was first erected. According to a list in the *Congregational Year-book* for 1855, the first meeting-house was built in 1680; but the dates in this list rest on very doubtful authority.

Neither Calamy, nor Mr. Legg in his history of the church, gives the date of Mr. Juice's death, and a stone with an inscription to his memory has long since disappeared, though his labours are commemorated by a handsome brass tablet in the lobby of the present church. He was still pastor in 1705, when Mary Waight was transferred to his care from the church



BROAD STREET CONGREGATIONAL CHURCH, READING.
(BEFORE ALTERATIONS).



at Newbury; but in 1707, the date of the earliest extant trust-deed, he had ceased his labours, and been succeeded by the Rev. SAMUEL DOOLITTLE, who had been for some time acting as his co-pastor. The trust-deed referred to significantly vests the building in twenty-three members of the congregation, six of whom are described as "gentlemen," "during such time as the assembling together of Protestant Dissenters for worship shall be permitted by law."

The new pastor was the son of the Rev. Thomas Doolittle, ejected in 1662 from the living of St. Alphage, London Wall, and afterwards the head of an academy for training young men for the ministry, at which Matthew Henry was one of the students. Samuel himself had the benefit of his father's teaching in this academy at the same time as young Henry, who was almost exactly the same age. He had been assistant minister, first at Sunbury, then at Fetter Lane, and then with his father at Monkwell Street, before he settled at Reading in 1700. He was a man of delicate health. A sermon is extant which was preached by him at his mother's funeral, and was dedicated to his five sisters, whom Matthew Henry describes, Puritan maidens as they were, as "very fine and gallant." In 1708 a house was provided by the Broad Street church for its minister. In 1715, according to Bogue and Bennett's *History of the Dissenters* (iii. 122) Reading became a scene of riot and confusion. Many of the leading Dissenters in various towns were grossly insulted, and their places of worship burned or wrecked. Whether Broad Street suffered is not stated. At this date, according to the MS return in Dr. Williams' Library, the congregation numbered 800, ten of whom were of the rank of gentlemen, while 47 had votes for the county, and 144 for the borough. The numbers seem high, but it must be borne in mind that they probably represented, not the average congregation.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX
TILDEN FOUNDATIONS.



READING.—BROAD STREET.

at Newbury; but in 1707, the date of the earliest ex-
trust-deed, he had ceased his labours, and been suc-
ceeded by the Rev. SAMUEL DOOLITTLE, who had been
for some time acting as his co-pastor. The trust-deed
referred to significantly vests the building in twenty-
three members of the congregation, six of whom are
described as "gentlemen," "during such time as they
assembling together of Protestant Dissenters for
worship shall be permitted by law."

The new pastor was the son of the Rev. Thomas Doolittle, ejected in 1662 from the living of St. Alphage, London Wall, and afterwards the head of an academy for training young men for the ministry, which Matthew Henry was one of the students. Samuel himself had the benefit of his father's teaching in this academy at the same time as young Henry, who was almost exactly the same age. He had been assistant minister, first at Sunbury, then at Fetter Lane, and then with his father at Monkwell Street, before he settled at Reading in 1700. He was a man of delicate health. A sermon is extant which was preached by him at his mother's funeral, and was dedicated to his five sisters, whom Matthew Henry describes, *Puritans and maidens as they are*, as "very fine and gallant." In 1708 a house was provided by the Broad Street church for its minister, and Matthew Henry came to the charge in 1715, according to Bogue and the *Dissenters* II. 222. Readings of riot and confusion. Many of the churches in various towns were destroyed by fire, and the worship of God was interrupted. The dissenters suffered in no small degree. In 1722 the MS. of the *History of the Dissenters* was published by Dr. Williams. It was a valuable work, and it was the first of the kind. The numbers of the dissenters were increasing. The numbers of the dissenters were increasing. The numbers of the dissenters were increasing.

but the whole number of adherents, and that the congregation would be gathered from a wide area. Mr. John Stamp of Sindlesham, who died in 1720, left £25 a year to "the Dissenting minister of Reading," but the will was set aside by the Court of Chancery owing to a technical defect (Coates' *History of Reading*, 128).

In 1715, Mr. Doolittle secured the assistance of the Rev. GEORGE BURNETT, of Andover, a native of Berwick-on-Tweed; and when he died on April 10th, 1717, at the age of 55, Mr. Burnett succeeded him in the sole pastorate. It appears by his funeral sermon that the closing years of Mr. Doolittle's ministry were marked by serious dissensions among the people; and the year after his death a separation took place, the Presbyterian portion of the congregation withdrawing themselves, and forming a church in Sun Lane, one of the two narrow thoroughfares which then occupied the site of the present King Street. Strange to say, the seceders instituted a law-suit against the Broad Street church to secure possession of the pulpit cushion, and this resulted in a sum of £14 being awarded them for their poor. They seem, however, to have got the cushion as well, for the Broad Street accounts show a sum of £2 6s. 3d. as having been paid for a new one in London.

The first minister of the secessional church was RICHARD RIGBY, M.D., who had been pastor of a church in Herefordshire. As he and Mr. Burnett voted on opposite sides at the famous "Salter's Hall Synod" on the doctrine of the Trinity, it is at least likely that the new church was characterised by Unitarian tendencies from the first. Dr. Rigby was succeeded in the pastorate by ministers of the names of BENSON, COOPER, KEMP, and BAKER; and the last of the Presbyterian ministers was the Rev. EDWARD ARMSTRONG, who closed his ministry about 1780, and

retired to Bath. Long before this time the church had removed from Sun Lane to Minster Street. The heading "Salem Chapel" may be referred to for the subsequent history of the building it occupied there. One cause of the secession of 1718 may have been a difficulty which seems to have arisen as to Mr. Burnett's status as pastor. Archibald Douglas says, "It has been said that he was chosen only as an assistant, but by some duplicity got himself to be considered as co-pastor, and at length supplanted Mr. Doolittle." There is little more recorded of Mr. Burnett, except that "he was very much afflicted with gout, insomuch that he frequently went on crutches into the pulpit." He died in 1740, and was buried in the meeting-house.

JOHN BURNETT, son of the preceding, was the next pastor. He, too, seems to have had a stormy time, and was accused by the malcontents of preaching his father's sermons! Mr. Douglas says that he accepted a charge at Witham, in Essex, in 1746; but according to the Witham church-books, his ministry there did not commence till 1762. About 1767 he removed to Hull, where he died.

At Michaelmas, 1748, the Rev. EVAN JONES, of Spaldwick, Hunts, settled at Reading, and was ordained on May 17th, 1749. His portrait, in wig and gown, is preserved in the vestry. During his pastorate another minister's house was provided. He was accustomed to conduct the Sunday evening service at Broad Street in alternation with Mr. Whitewood, the Baptist pastor from Hosier's Lane. The old church books afford curious glimpses of the life of the period. There are payments to the minister for entertaining the brethren who came from a distance to "days of prayer," and for putting up their horses; and there is a sum entered as paid to a person who used to watch the candle set up at the entrance of the courtyard lead-

ing to the chapel, to prevent its being put out by mischievous passers-by.

Mr. Jones met with special difficulties, and removed in 1764 to Little Baddow in Essex.

The church passed into smoother waters with the next pastorate. THOMAS NOON, who succeeded Mr. Jones, was a native of Stafford, was left an orphan at an early age, and was apprenticed by his uncle to a carpenter. We are told by his grandson, Justice Talfourd, that he ascribed his decision for Christ to a sermon preached by George Whitefield. Not long after this, he had to work at a country seat of Lady Huntingdon's, and being a handsome and clever lad, he so won her ladyship's good graces that she is said to have offered not only to send him to the University, but to adopt him as her son, if he would consent to become a minister in her Connexion. Young Noon, however, strong in his adherence to his Nonconformist principles, declined these flattering offers, and went to study at Mile End Academy, where he remained for seven years. He came to Reading in 1764, and was ordained on October 13th in the following year. "His temper was singularly placid, and he was never known by his family to have engaged in one dispute or controversy." He continued the arrangement of united services with the Baptist minister. In 1795, Mr. Noon was taken suddenly ill while on a visit to London, and was brought home to Reading, to die there a few days later.

In January, 1796, the Rev. ARCHIBALD DOUGLAS, of Newmarket, began his ministry in Reading. Born in London of Scottish parents, he had studied like his predecessor at Mile End, and had been recommended to Reading by his old Pastor, John Clayton, of the Weigh House. While at Newmarket he had also gained the friendship of Robert Hall, but his own attitude had much more affinity with the "safe" and

conservative position of Clayton, than with the sturdy Liberalism of his controversial opponent. A shrewd, practical man of action, of a very different type from the bookish, retiring Noon, he soon made his influence felt, not only on the church, which had somewhat declined during the latter years of his predecessor's ministry, but over a much wider area. He was doubtless aided in this by his robust physical constitution, which gave him the name of "Archibald Ironsides" amongst his friends. Immediately after his settlement, he started the earliest Sunday school in Reading; and in the same year he became the principal founder of the County Association, of which he continued to act as Secretary until his death; though, unfortunately, to the disgust of his precise and methodical successor, William Harris, he never kept any minutes of the proceedings! In 1797, in conjunction with the other ministers of the town, he started the Reading Evangelical Society, which for nearly thirty years did excellent service in carrying on mission work in the villages upon undenominational lines, and to which several of the existing village chapels round Reading, both Congregational and Baptist, owe their origin. The Society undertook to procure buildings, to get them licensed, to pay for forms, candles, horse-hire, and turnpike tolls, and to render personal aid when necessary. Mr. Douglas was the first Nonconformist Secretary of the Reading Auxiliary of the British and Foreign Bible Society, itself the earliest of the kind in the kingdom, and he took part in the formation of the Reading Savings Bank, and of the Literary Institution. Nor were his energies limited to Reading and its neighbourhood. He was present at and took part in the first meeting of the London Missionary Society, of which he became one of the directors. George Clayton, in an interesting little memoir prefixed to a volume of Douglas' sermons,

tells us that he was scarcely ever absent from the annual meeting of the Society in Surrey Chapel, where he always sat in the front gallery, "as much like a fixture as the time-piece itself." In 1831, he took the chair at the first meeting of the Congregational Union of England and Wales.

At the commencement of his ministry, Mr. Douglas seems to have met with something of the old contentious spirit, which had wrought so much mischief in the church; but he was eminently qualified to deal with difficulties of this nature. We are told under date of 1797 that a certain member withdrew from fellowship because "the increasing use of hair-powder was hurtful to his mind." One fancies that the dry Scottish humour of the pastor may be traced in the framing of the resolution arrived at, "to acquiesce in his retirement, till he might entertain different views."

When a large portion of the congregation of St. Giles's Church seceded from the Establishment on the death of the Hon. and Rev. W. Bromley Cadogan (who had been on friendly terms with Mr. Douglas), we are told that by an unanimous resolution of the Broad Street Church, "all the stated communicants under Mr. Cadogan were invited *en masse* to the sacramental table as avowed members of the Church of England, without any requisite sacrifice of their principles and predilections," and that several of them availed themselves of this invitation until their new sanctuary in Castle Street was built.

In 1800, it was resolved to pull down the "heavy and incommodious" old Meeting-house, approached by descending steps, which had been in use since the days of Thomas Juice, and to erect a new one on its site. The total cost seems to have been about £3,200. It was resolved that Mr. Douglas should be asked to collect the cost of the internal fittings; but when it was further resolved that the cappings of the pews should

be of solid mahogany instead of deal, he quietly observed, "Gentlemen, I am obliged to you for this resolution; it completely relieves me from a painful employment; for you cannot dress me in a laced coat, and send me out to beg." The meeting saw the force of the remark, and subscribed the amount required before it broke up. The opening services were held on December 2nd, when sermons were preached by John Clayton, James Hinton of Oxford, and Joseph Hughes of Battersea. The congregation at this period included many persons of influence and prominence, among whom may be mentioned Mrs. Ryder, a relative by marriage of the Duke of Beaufort, and Mr. Edward Talfourd, one of the deacons, whose wife was a daughter of Mr. Noon, and whose son, Thomas Noon Talfourd, afterwards the distinguished judge, began his brilliant career as a public speaker by an address delivered under the auspices of his pastor at a Bible Society meeting. In 1802, Mr. Douglas established a day-school for girls, in which great interest was taken by Mrs. Macalister, a leading member of the church. Every girl appeared before her on admission, when "the first thing was to deprive them of their curls, enforcing excessive neatness, but tolerating nothing that she deemed fitted to encourage the vanity of the youthful mind!" Two retired ministers, Rev. William Kingsbury of Southampton, and Rev. George Laurie of Budleigh Salterton, attended at Broad Street about this time; and the latter did good service for many years as a deacon and village preacher.

In 1823, after more than a quarter of a century's faithful labours, carried on in spite of a constant and severe domestic affliction, Mr. Douglas was obliged by a partial failure of voice to seek assistance in his work. Mr. Thomas Gilderoy Stamper, a student from the Gosport Academy, came to his aid in that year, and remained till 1825, when he commenced a twenty-five

years' pastorate at Uxbridge. He died at Odiham, July 1st, 1862.

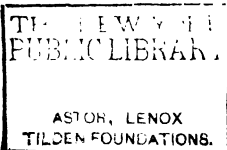
In 1826, Mr. THOMAS CHIVERS EVERETT, of Highbury College, became assistant minister, and soon after co-pastor, being ordained July 17th, 1827. He was a young man of the loftiest and most saintly character, and sacrificed a sum of £10,000, to which he became entitled by his uncle's will, in order to discharge his father's debts. His personal piety and ministerial earnestness made a deep impression in Reading, which was deepened by the death of his young bride within a few days of their marriage; and it was during his ministry that it became necessary to erect side galleries. But at the close of 1829, his delicate health forced him to discontinue his labours at Broad Street, though he did not formally resign till September, 1830. After pathetic attempts to carry on evangelistic work in France, and to conduct a school at Bristol, he was called to his rest and his reward in 1837, at 37 years of age.

In September, 1831, the Rev. WILLIAM LEGG, B.A., was invited to the co-pastorate after three months' probation, and was ordained on the 14th of December following. At his ordination, he was just recovering from a severe illness, the effects of which never entirely left him, and he had to be supported during the ordination prayer. Mr. Legg was born at Monquhitter in Aberdeenshire (1800), was at first brought up to a farming life, and then apprenticed to a saddler at Peterhead; but having been converted in boyhood, resolved to enter the Christian ministry, and after a course of study, first at Marischall College, Aberdeen, and then at the Congregational Academy at Glasgow, settled at Reading.

In 1836, Mr. Legg took an active part in the formation of Castle Street Congregational Church; and in 1839, he attracted great public attention by the debate



BROAD STREET CONGREGATIONAL CHURCH, READING (INTERIOR).



which he held in the Town Hall, on March 4th, with Robert Owen, the famous Socialist. We are told that on this occasion "students from Oxford offered a guinea to aged females for their shilling tickets, and were refused." The venerable Archibald Douglas watched the struggle of his colleague from his dying bed with deep interest and fervent prayer, and congratulated him that "he had not been left alone upon the field of battle." Only three weeks later (on March 26th) he passed away, and Mr. Legg became the sole pastor. On April 15th he was presented by 500 subscribers with a Bible and a purse of 75 guineas, for his services on the occasion of the debate.

In 1841, new schoolrooms were erected, and alterations effected in the chapel, at a cost of £527 15s. 11d., which was entirely defrayed by the congregation.

In 1846, a secession from the church occurred, and resulted in the formation of a third Congregational church in Reading. (See under "Trinity").

The jubilee of Broad Street Chapel was celebrated on December 2nd, 1850. A very interesting discourse was preached by Rev. George Clayton, of Walworth, who had lodged for two years with Mr. Douglas while studying at Reading Grammar School under Dr. Valpy, and whose first prayer in public had been offered up, with fear and trembling, in the vestry of the old chapel.

Mr. Legg took an active part in the agitation against church rates, and in other matters affecting the rights of Dissenters. He was always ready to assist other Christian communities; and on May 25th, 1863, he received a highly prized testimonial from the congregations at Castle Street and Trinity, for the services he had rendered them when both were without pastors.

In view of Mr. Legg's increasing age and infirmities, the Rev. Daniel Mossop, of Beaconsfield, was invited to become assistant minister in March, 1862. He commenced his stated labours at Reading at Midsummer, and was appointed co-pastor on June 17th, 1863. He laboured at Broad Street with acceptance and success till the close of 1864, when he resigned the charge, and removed to Queensland.

On April 18th, 1866, the church invited Mr. SAMUEL CLARKE GORDON, M.A., B.D., of Aberdeen University, and then pursuing his studies at Lancashire College, to become co-pastor with Mr. Legg, without arranging for the more or less extended probation which had previously been customary. Accordingly, Mr. Gordon commenced his duties on the last Sunday in July, and was ordained on September 5th, as co-pastor with a man who had been minister of Broad Street eleven years before Mr. Gordon was born. Such a conjunction often calls for great caution and forbearance in order to its successful working; and the case now referred to was no exception. Misunderstandings quickly arose between the two ministers, and also between Mr. Gordon and the deacons. As many of the parties to the dispute are still alive, it will be sufficient to indicate the main principles involved in the litigation which followed, leaving the story of the strife which preceded the lawsuit in fitting oblivion. But the lucid judgment delivered by Vice-Chancellor Stuart in the case of *Cooper v. Gordon* has acquired an importance, as constituting it a test case with respect to the relation of a Dissenting minister to his church, which cannot be passed by without reference.

"Efforts were made by the defendant's counsel," says Dr. Colborne in his *Memoirs of Mr. Legg*, "to show that a pastor, when elected, was elected for life, and could not be removed except for good cause shown;

and such cause, it was contended, could consist only in his having been proved guilty of heresy or immorality. It was also contended that Mr. Gordon's having been appointed co-pastor gave him a life interest in the endowments connected with the church. The Vice-Chancellor dismissed these contentions as 'involving an absurdity;' and he pointed out that a majority had been held entitled to dismiss a minister, and that the right was consonant with the nature of a church, which was a fluctuating body, and might consist in ten years' time of entirely different persons, so that the members had no right to bind their successors. He also held that the endowments are the property of the church, and that the minister has a claim upon them only by virtue of his legal title to the office, and so long only as he fulfils it. The minister is thus nothing more than a tenant at will. On the other hand, the trustees are only the servants of the church, and have no right to dismiss the minister, or to withhold from him any emoluments so long as he is not dismissed by the church."

This case is sometimes cited by Anglican advocates as a proof that Nonconformists are not exempt, any more than Churchmen, from State interference. But this contention overlooks, among other points, the important fact that when Mr. Gordon was thus deprived of his position as co-pastor by the Chancery decree, his status as a Congregational minister was in no way affected, but only his right to officiate in a certain building, and to receive certain funds. Accordingly, Mr. Gordon, having been dismissed by the church (September 8th, 1868), and the church's decision having been confirmed by Vice-Chancellor Stuart (May 28th, 1869), he seceded from Broad Street with 73 members who espoused his cause, and founded the short-lived "Augustine Church" in Friar Street. The names of the seceders were expunged from the church

roll on October 1st, 1869; and three days later the aged pastor tendered his resignation of the charge which he had now held for thirty-eight years. On December 14th, a meeting was held at Broad Street, under the presidency of the Mayor, at which Mr. Legg was presented with an elegant silver inkstand, and a purse containing £100.

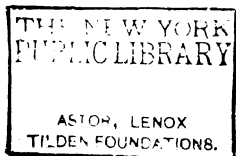
In 1870, Mr. GEORGE COLBORNE, M.A., of Western College, was invited to become Mr. Legg's successor, and commenced his ministry on the last Sunday in March. He was ordained on May 19th. Towards the end of the year, Mr. Legg's health rapidly failed; and on February 3rd, 1871, he passed away, and was buried on the 8th in Reading Cemetery, the pall being borne by three Nonconformist ministers, and three clergymen of the Established Church.

Mr. (now Dr.) Colborne concluded his ministry on September 29th, 1872, and was presented with a purse of gold on October 3rd following. He wrote the *Memoirs* of his predecessor, to which, as well as to Mr. Legg's own book on the history of Broad Street, I have been greatly indebted in the foregoing account. Mr. Colborne afterwards held pastorates at Hatherlow (1875) and Gosport (1877), and retired from the active ministry in 1884.

From the first Sunday in November, 1872, to January 12th, 1873, the church and congregation at Trinity, under the pastoral care of Rev. J. F. Stevenson, LL.B., united in worship with the Broad Street church during the time that the Trinity building was closed for repairs. The pulpit was then variously supplied until the second Sunday in August, when the Rev. CHARLES GOWARD (studied at Airedale; previous charges Birkenhead 1862, Pembroke Dock 1868) commenced his ministry here. His recognition service was held on September 17th. During his pastorate, the chapel was re-decorated and underwent other improve-



New Congregational Chapel at Tilehurst near Reading



ments, and the weekly offering system was adopted in lieu of pew-rents.

On the Rev. J. F. B. Tinling's resignation of the pastorate of Augustine Church in November, 1880, Mr. Goward intimated his intention to resign the pastorate of Broad Street in the hope (unfortunately not realised) of thus paving the way for the reunion of the churches. His ministry closed at the end of the year. Mr. Goward entered upon his present pastorate at Middleton in 1882.

On April 2nd, 1881, Mr. THOMAS SIMSON ROSS, of New College, accepted an invitation from the church at Broad Street, and commenced his ministry there on the 1st Sunday of July. He was ordained on September 14th in the same year. During his pastorate a new school-room was erected over the disused burial-ground on the south-west side of the chapel, and considerable alterations and improvements were made to the building itself, at the cost of £1,400, and without incurring a debt. The re-opening service was held on September 27th, 1883, when a sermon was preached by the Rev. Jackson Wray. Exactly four years later (September 27th, 1887), Mr. Ross terminated his ministry at Broad Street. He held a pastorate at Rhyl from that year till 1892, when he removed to Charlotte Street, Carlisle, until 1895; in 1896-1897 he held a short pastorate at Newquay, and then removed to College Chapel, Bradford, which charge he resigned in 1900, owing to broken health, and retired from the active ministry.

On January 4th, 1888, the church sent an invitation to the Rev. ROBERT HERBERT SEWELL, B.A., of Birkenhead (studied at Cheshunt, ministry at Birkenhead began 1884), who commenced his ministry at Broad Street on February 19th, the recognition services being held on April 10th.

Mr. Sewell's ministry at Broad Street will long be remembered as one of exceptional power and success,

and he made his influence felt in Reading far beyond the borders of Congregationalism. In 1890 it was resolved to re-seat and modernise the interior of the chapel. A new organ was also provided, and a range of buildings, partly let for business purposes, was erected on the site of the house and courtyard in front. A series of re-opening services were held in May and June, 1892. The total cost of the alterations was £2,604 4s. 5d., of which £1,388 15s. was raised by voluntary subscriptions.

In November, 1890, the pastor had commenced a series of popular Sunday afternoon services, and in February, 1892, these took the form of the "P.S.A." Society, which formed a prominent feature of his ministry, and which ultimately numbered several hundred working men in its membership. The Centenary of the Sunday School was celebrated in September, 1896, and that of the erection of the chapel (1900) was marked by the raising of nearly £400 for internal decorations and the installation of the electric light. Special Centenary services were held in September, in which Revs. J. Guinness Rogers, D.D., A. Rowland, LL.B., and Urijah Thomas took part, as well as Mr. Sewell's three immediate predecessors in the pastorate of the church.

In August, 1903, Mr. Sewell received an invitation to the pastorate of Great George Street Church, Liverpool, and intimated his intention to resign the charge at Broad Street. He closed his pastorate on the 27th September, and the farewell meeting was held on the day following, when he received abundant proofs of the esteem and regard in which he was held.

In March, 1904, an invitation was sent by the church to the Rev. WILLIAM JOHN FARROW, B.A. (studied at Hackney), who had held the pastorate at Endcliffe, Sheffield, since 1901. Mr. Farrow commenced his labours at Broad Street on the 15th May, 1904.

Among the members of this church who have entered the ministry may be mentioned Philip Davies (joined 1796), who became the pastor of the Baptist church at Wokingham; Benjamin Byron (joined 1812), who became a minister at Lincoln in 1820; Charles Payton (joined 1832), who held a charge at York, where he died in 1844; and T. H. Jackson, who became an agent of the Colonial Missionary Society, and died in 1867 at Williamstown, Victoria.

TILEHURST.

The earliest mention I have been able to find of Nonconformist services in this village occurs in the minutes of the Reading Evangelical Society, under date August 25th, 1797, when a house which had been licensed for worship was "taken under the patronage" of the Society, and a desk and forms were ordered to be provided. In 1813 the Society had under its consideration a proposal to purchase a barn on Tilehurst Common, but declined to do so. A building, now converted into cottages, at a place called Chapel Hill, is pointed out as being the first place used for Nonconformist worship. At a later date, another (now occupied by the Salvation Army) was put up in a more central position.

Tilehurst has been for many years a branch of the church at Broad Street. The Rev. George Laurie, formerly of Budleigh, Devon, took a special interest in the work here, while a member of the Broad Street church. On December 15th, 1842, at a meeting held at Tilehurst, a number of persons who had been "gathered" by the preaching of Mr. Laurie and others, were received as Broad Street members. In the list of churches in the *Congregational Magazine* for 1835, Mr. Laurie's name appears as minister in charge at Tilehurst.

On August 29th, 1888, the memorial stone of the present commodious building was laid by Mr. G. Palmer, J.P. The opening services were held on Good Friday, April 19th, 1889, when a sermon was preached by Dr. Fairbairn. The total cost of the building was £1,182.

For some years the branch church has been under the charge of evangelists appointed by Broad Street church, or has been supplied by local preachers. From 1899 to 1901 the Rev. D. Wallis Evans (formerly of Horeb, Pembroke) acted as assistant minister.

ROKEBY HALL.

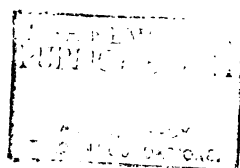
For a series of years, dating back to 1809 at least, services were carried on in connection with Broad Street church at a farmhouse near the picturesque village of Chasey Heath, in the Oxfordshire parish of Mapledurham, and in 1846 they were transferred to a neighbouring cottage. Mapledurham was not without its Puritan traditions. In 1672, William Stallwood, probably the ejected vicar of Bucklebury, Berks, took out a license to preach in his house here. But the lord of the manor being a Roman Catholic, and many of the inhabitants of the village holding the same faith, the work here was carried on under peculiar difficulties. In Mr. Legg's *Memorials of Broad Street*, mention is made of Mr. James Stevens of Caversham, a man of wealth, but of retiring and unostentatious tastes, who "laboured long at a Sunday School at Maple Durham in connection with Broad Street Chapel, sometimes clothing the whole of the children, and in other ways doing great good."

During the early part of the Rev. R. H. Sewell's ministry at Broad Street, one of the preachers at the cottage inadvertently made some remark which was considered derogatory to the Roman Catholic faith, and it is understood that it was owing to this, that the use



ROKEBY HALL, TOKER'S GREEN, NEAR CAVERSHAM.

THE NEW YORK
PUBLIC LIBRARY
ASTOR, LENOX
TILDEN FOUNDATIONS.





COTTAGE AT CHASEY HEATH.
WHERE SERVICES WERE HELD, 1846-1896.



MISS HANNAH HEARNE.
STILL LIVING, AGED 99.—SEE PAGE 177.

of the cottage was withheld for two years. Prayer was offered, however, for the re-opening of the services, and an answer to this was seen in the unsolicited permission to resume them, when they were placed under the superintendence of Mr. A. Harper, who has ever since rendered valuable service. In 1896, Mrs. Evans, the occupant of the cottage which had been used for nearly half-a-century, died, and for a short time it appeared as if the services would have to be discontinued. Ultimately, however, a piece of land was obtained at Toker's Green, in the adjoining parish of Caversham, and a neat and convenient building was erected at a cost of £643, under the name of Rokeby Hall. The memorial stone was laid by Rev. R. H. Sewell, B.A., on October 6th, 1897, and a sermon was preached in a neighbouring barn by Rev. A. Rowland, LL.B.

The opening services took place on Easter Monday, April 11th, 1898, and among those present was the aged Miss Hannah Hearne, who was formerly in the service of the Rev. James Sherman, and who was thus permitted, at the age of ninety-three, to witness the fulfilment of many desires and prayers in the erection of a Nonconformist place of worship near her native village, where she remembered attending the original farm-house services in early childhood.

ARBORFIELD.

It appears from a notice in the *Congregational Magazine* for 1841 that a small Congregational cause existed in this village at that date, under the care of a Mr. W. Breach, but I have found no further trace of its history.

In a series of village missions, held in 1896 under the auspices of the Reading Free Church Federation, Arborfield Cross was one of the places visited. Shortly after the mission, the Federation received a memorial,

signed by over seventy villagers, representing that there was no accommodation for Free Church worship within three miles, and asking if the Federation could meet the want. As services had previously been carried on in the open air, in connection with Broad Street church, by members of its Christian Endeavour Society, that church was requested by the Federation to undertake the work. The request was acceded to, and a timber-built chapel, which had been used for private services in a neighbouring village, was purchased and re-erected at Arborfield, at a cost of £380. It was opened on the Bank Holiday in August, 1899, when a sermon was preached by the Rev. Dr. Glover, of Bristol. Several members of the Federation, representing various sections of the Free Churches, contributed liberally to the funds, and the services are attended by worshippers of several denominations.

Reading.—Castle Street.

The history of this church is a very interesting one, and the events which led up to it illustrate in a very striking way the manner in which Nonconformist bodies were replenished at the close of the eighteenth century by the Evangelical movement in the Established Church.

In 1767 the Rev. William Talbot, LL.D., was presented to the vicarage of St. Giles's. He was one of Lady Huntingdon's "Field Preachers," and is described by Hervey, the author of the *Meditations*, as "like a man baptized with the Holy Ghost and with fire—fervent in spirit, and setting his face like a flint."

His ministry was greatly blessed to many in Reading, and resulted in a wide-spread revival of religion, in which 300 are said to have professed conversion. He caught the fever from a dying person he visited just before a journey to London, and died in the house of William Wilberforce, March 2nd, 1774.

The living was in the gift of the Crown, and the Lord Chancellor, Lord Bathurst, when on a journey from London to Bath, called at Caversham Park, the seat of Lord Cadogan, and offered it to his second son, the Hon. W. Bromley Cadogan, then a minor, and studying for the ministry at Christ Church, Oxford. On coming of age in 1775, Mr. Cadogan took possession of the living, and dismissed Mr. Hallward, Mr. Talbot's Evangelical curate, haughtily rejecting and burning a numerously signed petition of the parishioners for his retention. The congregation was scattered. Some took refuge in Broad Street and other Dissenting places of worship; some attended services held under the auspices of Lady Huntingdon, in a chapel said to have seated 200 or 300; and services were also held in the house of Dr. Talbot's widow, at which Lady Huntingdon's chaplains—Romaine, Shirley, and Glascott, as well as Evangelical clergymen like Newton, Venn, and Rowland Hill, officiated. But after he had been at Reading two years, Mr. Cadogan confessed that he had been brought to the saving knowledge of Christ by the influence and the letters of Mrs. Talbot, whose constant prayers had been offered for his conversion; and upon this it may be presumed that the services in her house were discontinued. The Hon. and Rev. W. Bromley Cadogan now became one of the most popular preachers of the day. St. Giles's Church was crowded with hearers, some of whom even walked from Aldermaston, ten miles distant. Mr. Cadogan was on friendly terms with Archibald Douglas, whose biographer speaks

with effusion of the "condescension" of the vicar in calling on the Broad Street pastor on the latter's arrival in Reading. But he was so rigidly Calvinistic that when John Wesley presented him with a volume of his works, he put them on the fire with a pair of tongs!

Mr. Cadogan died suddenly on January 18th, 1797, in the 45th year of his age (see memoir, *Evan. Mag.*, Jan., 1798). His Evangelical hearers made more than one attempt to secure the appointment of a like-minded successor, or the erection of a "chapel of ease," but without success, and in January, 1798, a number of them, it is said nearly a thousand, withdrew from the church, and on the 14th of that month opened a temporary building in St. Mary's Butts, Rowland Hill preaching in the morning and evening, and the Rev. John Eyre, who had been one of Mr. Cadogan's curates, in the afternoon. Considerable controversy followed upon this decisive step. Mr. Cadogan's successor (Rev. Joseph Eyre, M.A.), preached a sermon at the Bishop's visitation on July 30th, and published it under the title, *A Dispassionate Enquiry into the Probable Causes and Consequences of Enthusiasm*. On the other side, *Five Letters to a Friend* were published by Rev. John Cooke, of Maidenhead.

On December 16th, 1798, the building then called Castle Street Chapel (now St. Mary's Episcopal) was opened, on the site of the old jail. It was erected by the voluntary contributions of the congregation, at a cost of nearly £2,000. Long known in Reading as "The Chapel," in distinction from the "meeting-houses" at Broad Street and Hosier Lane, it was regarded as "neutral ground" between Church and Dissent, and the congregation were designated "Partial Conformists." The first minister was the Rev. WILLIAM GREEN, one of Lady Huntingdon's Trevecca students. After his removal, the pulpit was occupied for a short time by a Rev. Mr. BICKERDYKE. In

January, 1805, the Rev. HENRY GAUNTLETT, curate of Botley, near Southampton, succeeded to the charge. This gentleman was a native of Market Lavington in Wiltshire, and it was he who furnished Hannah More with much of the materials for her once popular work, *The Shepherd of Salisbury Plain*, with the original of which, the pious David Sanders, he had been intimately acquainted. Mr. Gauntlett left in 1808, and his removal was followed by a secession, the particulars of which will be found under "Minster Street." Mr. Gauntlett afterwards conformed to the Established Church, and in January, 1811, became curate, and four years later vicar, of Olney in Buckinghamshire, where he remained till his death in 1834. He was the father of Dr. J. H. Gauntlett, the celebrated church musician.

Only a passing allusion need be made here to the violent and ignorant attack made on the congregation in 1810 by the "Stranger in Reading," and the crushing reply by "Detector." After Mr. Gauntlett's removal, the congregation was without a minister for some years. So anxious were they not to be thought to have separated from "the Church," that the ordinance of baptism was not allowed to be administered within the building; while no minister was allowed to occupy the pulpit who did not wear the gown and use the liturgy. In 1820, the Rev. James Sherman, who was then preaching at the Countess of Huntingdon's chapel at Bristol, was invited to take charge of the congregation.

Although JAMES SHERMAN could not strictly be described as a Congregational minister, his labours at Reading were fraught with such important results to the Congregational churches of Reading and the neighbourhood, that it seems necessary to give some account of his life and ministerial career. The following particulars are taken from the interesting memoir by Dr. Allon.

James Sherman was born in Finsbury, February 21st, 1796. His father was a poor East India official, a convert of John Newton. Young James was a delicate lad, and was apprenticed to an ivory-turner. Converted in boyhood, and obliged to cancel his indentures through ill-health, he entered Cheshunt College early in 1816, was ordained in the Countess's Connexion on November 26th, 1818, and for two or three years preached to various congregations. He tells of a narrow escape he had on his way from Bath to Reading, when his favourite horse was struck under him by lightning, at Hungerford; and he gives a vivid picture of the staid and dignified elders of the chapel, who are said to have outlived three corporations of Reading, so that "it became a proverb that if you wanted a good lease of your life, you must become a member of the committee of Castle Street Chapel." Mr. Sherman preached on trial for six weeks. As he describes himself as "the first settled minister" of Castle Street, it would appear that the committee were desirous of entering into a more permanent arrangement with him than with his predecessors. During his time of probation, the great September Cheese Fair was held in the Forbury, and the streets of Reading were filled with white-tilted carts bringing cheese from the West. Sherman announced a sermon on the Fair, which was associated with much revelry, and preached a powerful discourse on the words, "What profit had ye then in those things whereof ye are now ashamed? for the end of those things is death." The chapel was crowded, and a profound impression was made; and Sherman states that he seldom took a journey afterwards without meeting with someone who attributed "either his first impressions or his religious decision to that service." He did not settle at Reading till the following April, when he commenced a pastorate of sixteen years. His ministry was singularly happy and successful; the

building was constantly crowded, and on one occasion eighty-one persons were received into the church as the result of a single sermon. Five village stations, Woodley, Caversham Hill, Theale, Binfield Heath, and Wargrave, were started, in addition to Sonning and Pound Green, which were founded before Mr. Sherman came. He had the satisfaction of clearing all the seven from debt, and leaving them in substantial repair.

In 1831, Mr. Sherman had some correspondence with Dr. Burgess, the Bishop of the diocese, with regard to his receiving Episcopal ordination, and making over the chapel to the Established Church. With his consent, the trustees presented a petition to this effect to the Bishop. But when it was found that the Rev. Henry Hart Milman, then vicar of St. Mary's (afterwards the famous Dean of St. Paul's), insisted that the place should be consecrated, that the vicar of St. Mary's should have a veto on the appointment of a minister, and should be an *ex officio* trustee, along with the Bishop and the Archdeacon of Berks, the negotiations fell through. In 1835 Mr. Sherman received an invitation, with more than 1,200 signatures, to become the successor of Rowland Hill, who was himself desirous that Mr. Sherman should succeed him; but he declined to accept it. About a year and a half later, however, the invitation was renewed, and this time Mr. Sherman accepted it, giving as his reason that the appointment of Evangelical clergy to most of the churches in the town had changed the whole position of affairs; for many of the congregation had returned to their own parish churches, and the trustees were more than ever bent on making over the building to the Establishment. Great pressure was put on Mr. Sherman to remain at Reading, and one aged lady actually cancelled legacies of £6,500 to himself and his children on his leaving; but he preached his fare-

well sermon at Castle Street on August 28th, 1836, and commenced his long and successful ministry at Surrey Chapel. During his ministry there, the Surrey congregation contributed a substantial sum yearly to the support of the Reading village stations. In May, 1854, a voice failure rendered it necessary for Mr. Sherman to resign his charge; and in July of the same year he entered on his last pastorate as minister of a new Congregational church at Blackheath, which he continued to hold till his decease on February 15th, 1862, at the age of 66.

As soon as it became known that Mr. Sherman had decided to accept the invitation to Surrey Chapel, the majority of the trustees again entered into negotiation with the Bishop. The Rev. Mr. Yates, the new vicar of St. Mary's, was willing to concede to the trustees the choice of a minister, and the building was accordingly opened as a "chapel of ease." But it could only be licensed, and not consecrated, on account of a clause in the trust-deed providing that should it ever be necessary to sell the building, the proceeds should be devoted to the London Missionary Society; and this reversionary interest is retained by the Society to this day.

A very large proportion of the congregation, however, strongly disapproved of the action of the trustees; and hence, to use Dr. Allon's expression, "the building went one way and the congregation another." On September 6th, 1836, nine days after Mr. Sherman's farewell sermon, a meeting, attended by about 200 persons, was held under the presidency of Rev. J. H. Hinton, in the vestry of Broad Street Chapel, and the resolution was come to that a new Congregational Church should be formed. Rooms were engaged in Bridge Street, and were opened for service on September 25th; and on October 30th the new church was formally constituted by Rev. R. E. May, of

Clevedon. It took over the charge of the whole of the village stations. A series of lectures on "The Communion of Saints" was delivered to the new congregation by the Rev. Dr. Bennett, and these were afterwards published on a joint guarantee from themselves and the Broad Street congregation. A site was secured just opposite the old chapel, and the present building was erected at a cost of about £3,500, and opened for worship in October, 1837.

The first pastor of the new church was the Rev. SPEDDING CURWEN, who had been for a short time in charge of the church at Newbury. The son of a surveyor of mines, he is described, when "a light-haired, ardent lad," as carrying a lantern by his mother's side to light her to a Methodist prayer-meeting, or sitting at the pit's mouth, and discussing points of doctrine with the miners. Brought up in the Established Church, he had been offered a living by a nobleman, but refused to conform. After studying at Rotherham College, he held pastorates at Heckmondwike, Cottingham, Barbican Chapel, and Frome, before his ministry at Newbury. He commenced his labours at Castle Street in 1839, and his settlement was almost immediately followed by a great revival of religion, especially remarkable for the numbers attending the early morning prayer-meetings, in cold winter weather. Mr. Curwen's ministry was characterised by vigour and spirituality, and under him the church became a power in the town. He was the father of Rev. John Curwen, the inventor of the Tonic Sol-fa system of musical notation. Mr. Curwen died January 9th, 1856.

The Rev. THOMAS GALLARD HORTON (studied at Edinburgh) of Tonbridge Chapel, New Road, succeeded, and his recognition service was held October 29th, 1857. In the same year the building was renovated at a cost of £400. In 1859 the Bridge Street schoolrooms were purchased for the use of the church.

Through the liberality of Mr. W. Morley, they had been used for services and Sunday Schools for several years before. Mr. Horton was the father of Rev. Dr. Horton, of Hampstead, who was born during his residence in Reading. Mr. Horton removed to Wolverhampton on account of his wife's health in 1862, afterwards held pastorates at Bradford and Portishead, and died December 18th, 1900.

The Rev. RICHARD BULMER, of Walsall (studied at Airedale) commenced an earnest and successful pastorate in February, 1863. In 1867 he secured the services of Rev. A. W. JOHNSON as assistant minister; but the next year Mr. Johnson accepted a call to Wooburn, and his place was taken by Rev. W. C. Attwell. In 1870 Mr. Bulmer left for Torquay. He afterwards held charges at Whitby, Dalston, and Lavender Hill, and died suddenly on December 5th, 1886, aged 52.

In August, 1870, the Rev. JOHN WOOD (studied at Belfast) of Hoxton Academy Chapel, was invited to Castle Street. He commenced his ministry in November, and continued it till 1882, when he became minister of Gloucester Chapel, Weymouth, and thence, in 1884, removed to his present charge at Bishop's Stortford.

The next minister, Rev. JOHN ROBERT CHAMBERLAIN (studied at Pastor's College), of Ryde, I.W., commenced a three years and a half ministry in February, 1883, and in May, 1886, resigned, and left in September, taking up his present charge at Brading in the following year. At the time of his removal, negotiations were pending, and were shortly afterwards consummated, for the amalgamation of the Augustine Congregational church with Castle Street.

From October, 1887 till 1895, the Rev. GEORGE STEWART (studied at Airedale), who had held several previous pastorates, and came to Reading from Kil-

burn, was in charge of the church. He removed to Bexhill in the latter year, and Castle Street was for some time without a pastor.

In April, 1897, the Rev. DONALD MACDONALD (studied at New College and Edinburgh) accepted the pastorate, but only held it till July, 1898, when he removed to New College Chapel.

The next pastor, Rev. FREDERICK WILLIAM ROBERTSON DORLING, commenced his labours in July, 1899, on terminating his career at Cheshunt College, and continued to act as pastor till the spring of 1905, when he accepted an invitation to Northwich.

One feature of James Sherman's ministry at Reading was the number of young men whom he sent into the Congregational ministry. Among others, the names may be mentioned of Henry Hollis, who held pastorates at Framlingham, Long Melford, and Ashbourne; Benjamin Henry Kluht, of Billericay and Gravesend, who began his work as a "reader" and village preacher under Mr. Sherman; and John Ross, missionary to Berbice, who, after being invalided home, held a pastorate at Woodbridge. Others who have gone into the ministry from Castle Street Congregational Church include Rev. W. C. Attwell, who was a missionary in Madagascar from 1870 to 1887, and afterwards pastor at Bradford-on-Avon from 1887 to 1898; Ira Boseley, many years a minister in London; and Henry Cheney, of Witheridge, Devon. Rev. W. E. Cousins, the distinguished Madagascar missionary, was also sent into the mission field from Castle Street.

CAVERSHAM HILL.

The first services here were held by some of the members of Mr. Sherman's church in the kitchen of a farmer who, as Sherman says, "was willing to brave the odium attaching to such services." He goes on to relate that during his visits to Surrey Chapel and to

Brighton he became acquainted with an aged lady (Mrs. Burchett), a friend of Rowland Hill, and who owned several farms in the neighbourhood of Caversham. "In the more distant part of the village, near Emmer Green, she was anxious that a chapel should be built on her own land. The farmer who rented the land was a member of our church, and he willingly gave the land without requiring any diminution of rent. One morning she said to me, 'I should like to build a house for God, if you will undertake it.' Nothing loath, I soon obtained plans, and in the course of nine months, a neat structure of Bath stone, with a tower and bell, was erected, and the congregation, formerly worshipping in the farmer's kitchen, were transferred to this more convenient sanctuary. To that building has since been added a schoolroom for daily and Sabbath tuition, and a parsonage house. The good lady left the sum of £1,500 as an endowment, the interest of which aids the minister to labour among a poor, but willing people. I believe that both in the chapel and in the schools much good has been accomplished; a church has been formed, and additions to it from souls converted by the word of God are annually made" (Memoir, 178).

The date of the building is not given here, but the chapel is mentioned, as lately erected, in the *Congregational Magazine* for 1827 (page 705). At this time Mr. J. Dixon was in charge; and he was still here in 1835. He was succeeded (the dates are uncertain) by a Mr. Charles Lee, who had had a college training, by a Mr. Manford Nott, who carried on the work, while engaged in business, first at Reading, and afterwards at Twyford, and a Mr. Mucklow, who had to abandon the work through a brain affection. About 1854, the charge was undertaken by Mr. James Dadswell, a native of Woolwich, who had been led to an early decision for Christ by a sermon of John

Angell James. On January 3rd, 1855, he re-organised the church with seven members, and he laboured as its pastor with great earnestness and devotion from that time till his decease on July 19th, 1865, at the age of 42. His grave, the only one in the precincts of the building, is close to the entrance of the chapel.

In April, 1866, Mr. Walter Fordham succeeded Mr. Dadswell. He was a native of Essex, and when a boy had been a member of Isaac Taylor's Bible class at Ongar. After some years spent in business pursuits, he had built a chapel at Debden, near Thaxted, where he preached till his removal to Caversham Hill. Mr. Fordham resigned his charge on July 3rd, 1883, and removed to Reading, where he died May 6th, 1894. Mr. Maurice Tomkins, formerly town missionary in Reading, next laboured here amid increasing infirmities, from 1884 to 1892. In the latter year, the present pastor-evangelist, Mr. Henry Russell, took charge of the churches at Caversham Hill and Binfield Heath.

BINFIELD HEATH.

This church was also one of those which owed their origin to the efforts of the apostolic James Sherman. The first services appear to have been held in the neighbouring hamlet of Littlestead Green, where they were conducted as early as 1827. After describing the neglected condition of the district, and its remoteness from any evangelistic services, Mr. Sherman says:—

“Ecclesiastical influences intervened to prevent rooms being employed for regular religious services; but fortunately a piece of freehold land, in an eligible situation, where two or three roads met, was offered for sale, and I purchased it. A committee of active intelligent men undertook to superintend the erection of a house of prayer, if I would obtain the money. I

made known our wants, and the money came in most liberally and unexpectedly. A very pretty church with tower and bell, affording accommodation for 250 persons" (150 is the actual number), "with a school-room attached, was in the course of twelve months erected. . . . There, amid much opposition, devout men have grown grey in the service of the villagers, and the Lord has not suffered them to labour in vain." (*Memoir*, page 181).

The principal contributor to the erection of the Binfield Heath chapel was Mrs. Adams, the wealthy lady who afterwards quarrelled with Mr. Sherman about his removal to London. The opening services were held in 1835, when sermons were preached by Mr. Sherman, and by Rev. George Clayton, of Walworth. Binfield Heath has long been worked in connection with the church at Caversham Hill.

COLEY HALL.

Services appear to have been commenced in this mission hall in 1863. The hall is private property, and therefore not under the direct control of Castle Street Church. The services were conducted by the Reading Local Preachers' Association until early in 1905, when the hall was handed over to the Salvation Army.

POUND GREEN.

The date assigned to this station in the Year-book is 1860. It is obvious, however, that the building is of much older date; and Mr. Sherman casually refers to it as having been supplied by the Castle Street Congregation in and before his time. The cause was for some time in a languishing state; and the services have recently been discontinued.

SONNING.

The services in this beautiful Thames-side village were commenced about 1805. In that year the Reading Evangelical Society appears to have purchased a house belonging to Mr. Henry Challis, in the centre of the

village. For some cause this appears to have been unsuitable, and a cottage was leased instead, and was licensed early in 1806. Among those taking part in these transactions it is interesting to notice the name of Mr. Talfourd, father of the Hon. Mr. Justice Talfourd. Ultimately the present chapel, which certainly cannot be described as a beautiful building, was erected, and was opened on April 13th, 1807.

Sonning was at first supplied by the ministers from Twyford, but in after years from Reading. It is now a station in connection with Castle Street, and is supplied by the Reading Local Preachers' Association.

WOODLEY.

The chapel here was the first of those erected by James Sherman during his pastorate at Reading. He says:—

“ My first effort was at Woodby (*sic*), a little village four miles from Reading. I commenced praying for direction and for means, and God gave me both; to my utter astonishment a friend promised me fifty pounds, and sufficient came in from different quarters to justify my perseverance. A very pretty little chapel, holding about 200 persons, built of Bath stone, with small tower and steeple, was erected for little more than £300, and stands now as a monument of love and liberality, principally from Churchmen. Just before its erection, a spirit of hearing greatly prevailed. The villagers might be seen going to the cottage where the service was held, each with a stool or chair on his shoulder, and the room was crowded to excess. Formerly almost every labourer in that village was a poacher; the effect of the preaching of the gospel was that poaching was so generally abandoned that, as a testimony to the value of the labours of the young man who usually preached to them and visited them in their dwellings, the squire sent him annually a present of

game. What a pleasing testimony this to the virtue of the gospel, which influenced them to honesty more than all the imprisonment to which most of them had been subject!" (*Memoir*, 178).

Woodley is still carried on as a station of Castle Street, and is supplied by local preachers.

WARGRAVE.

The chapel here was the last of those erected by the Rev. Jas. Sherman. The account he gives of its origin is peculiarly interesting:—

"There was yet another village—Wargrave—on which my heart was set. 'Beautiful for situation,' it stood by the banks of the Thames, and had long been renowned for the residence in it of celebrated men. It had the sad characteristic of determined hostility to the Gospel. Good Mr. Bolton, the son-in-law of Mr. Jay, the Independent minister at Henley, had made many attempts to introduce the gospel among the poor of Wargrave, and when foiled, as again and again he was, he returned to the work, until at length the whole village rose against him, drowning his voice by noises, and endangering his life by missiles, of every description. He felt it his duty to relinquish the attempt. Every cottager was afraid to allow the use of a room, and no one would sell us a piece of ground for the erection of a sanctuary. Lord Bolingbroke had resided there, and by the dissemination of infidel principles, private theatricals, etc., had poisoned the minds of the poor against religion; and this descended to their children. A respectable family, independent in circumstances, and religiously disposed, settled in the village, and opened a large room for public worship. Two of our own people who had opened a shop in the village, although at a serious loss of custom, threw their judicious energies into the movement. Many of the villagers attended; some became impressed, and open



TRINITY CONGREGATIONAL CHURCH, READING

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX
TILDEN FOUNDATIONS.

enmity ceased. But after two or three years, the family at whose house the preaching was carried on left, and another and more suitable place was much required. Just at this time a piece of land came into the market, the history of which was very singular. Its owner had bequeathed it to relatives, on condition that they should erect upon it no place of worship nor a school; if they did, it was to revert to other parties. A curse seemed to rest upon it, and all who came into possession of it were reduced even to abject poverty. It was, therefore, to be sold by auction. We bought it, and built on it a plain but beautiful little church, with a vestry and schoolroom, an ornament to the village. It was opened for worship the year before I left Reading." (*i.e.*, in 1835). He proceeds, "In order to liquidate the debt, the ladies of the congregation originated a bazaar, which they calculated would produce about £50. . . . But although all outward opposition had ceased, emissaries were employed to prevent persons of influence and property from attending it. I preached on the Sunday, and told the people that as such efforts to defeat their object had been made, every man, woman, and child, must attend and purchase. The very attempt to prevent success excited the utmost enthusiasm, and after two days of hard work, nearly £300 were realised" (*Memoir*, 182-184).

Mr. Christopher Rogerson had charge of this station for some years. He was here in 1841. In 1852, a Mr. Adams, who had been a student at Western College, was in charge; but in 1854 he gave up the post to become a city missionary. Mr. J. O. Vick, who took charge a year or two later, closed his ministry here about 1857, and was afterwards minister at Waterloo Chapel, Portsmouth, where he died in 1862. For some years Wargrave has been carried on as one of the Castle Street stations, and supplied by local preachers.

Reading.—Trinity.

In the year 1845, serious differences of feeling arose between the Rev. W. Legg and some of the leading members of the church at Broad Street. As a result of these, a number of the members, including three of the deacons, withdrew from Broad Street at the commencement of 1846, and on March 8th in that year services were commenced in the "New Hall," London Street (now the Primitive Methodist Chapel). On March 26th, 48 members gave in their names as desiring to form a new church, and in April a Sunday school was commenced. The church was formally constituted in King's Road vestry, on May 8th, by the Rev. H. March, of Newbury; and shortly afterwards the "Left Leggs," as they were humorously called in the town, secured a piece of ground in the Queen's Road, the site of the present church buildings, at a cost of over £600. It is curious to notice that at the time of the purchase the ground was under a crop of wheat, and that there was great opposition to the site on the ground that it was in a remote part of the town, and in a direction in which it was not likely that building would extend.

The church was without a pastor till August 8th, 1847, when the Rev. W. GUEST, F.G.S., of Bilston (studied at Spring Hill), commenced his ministry at Reading. The foundation stone of the new building was laid by John Weedon, Esq., the Mayor, on August 29th, 1848; and the opening services, at which it is gratifying to note that the Rev. W. Legg was present, were held on March 20th, 1849. In the following year Mr. Guest removed to Queen Street, Leeds; he afterwards held pastorates at Taunton, Claremont (Pentonville), Gravesend (Prince's Street), and Milton, where

he was instrumental in founding Milton Mount College. Mr. Guest was the author of several works. He died at Tunbridge Wells, May 30th, 1891, aged 69.

In 1851, SAMUEL WELLS KILPIN became the pastor of the church. From a brief memoir of this earnest young minister, published after his death by his widow, a granddaughter of Andrew Fuller, it appears that he was born at Bedford in 1823, was apprenticed to a bookseller at Newbury, entered Highbury College in 1847, preached at Trinity once a month during the last year of his college course, was ordained and married in 1852, and died on August 6th, 1854.

In 1855, the Rev. CHRISTIAN HENRY BATEMAN, at this time editor of the *Bible Class Magazine*, succeeded Mr. Kilpin. Mr. Bateman had originally been connected with the Moravian body, and had held Congregational pastorates at Edinburgh and Hopton. A Sunday school building was erected in 1856, and was dedicated on December 29th, the cost being £700. Mr. Bateman resigned his pastorate in 1861, and soon afterwards entered the Established Church.

The Rev. JOHN FREDERICK STEVENSON, B.A., LL.B., (afterwards D.D.), entered the Congregational ministry here in 1862. The son of a Baptist minister at Loughborough, he had studied at University College, London, and at Regent's Park, and had held Baptist pastorates at Long Sutton and Mansfield Road, Nottingham. In the year of his acceptance of the pastorate (1862) the debt on the building was finally cleared, the cost up to that date amounting to £6,250. The building was again enlarged during Mr. Stevenson's successful pastorate; the re-opening taking place on April 8th, 1873. In August of the following year Mr. Stevenson removed to Montreal, Canada, where, in 1882, he became Principal of the Congregational College, as well as holding the pastorate of Christ Church in that city. In 1886 he returned to England,

and became pastor at Brixton in succession to Baldwin Brown; but in 1890 he resigned through ill health, and having sought re-invigoration by a voyage to Canada, he died at Montreal February 1st, 1891, aged 58.

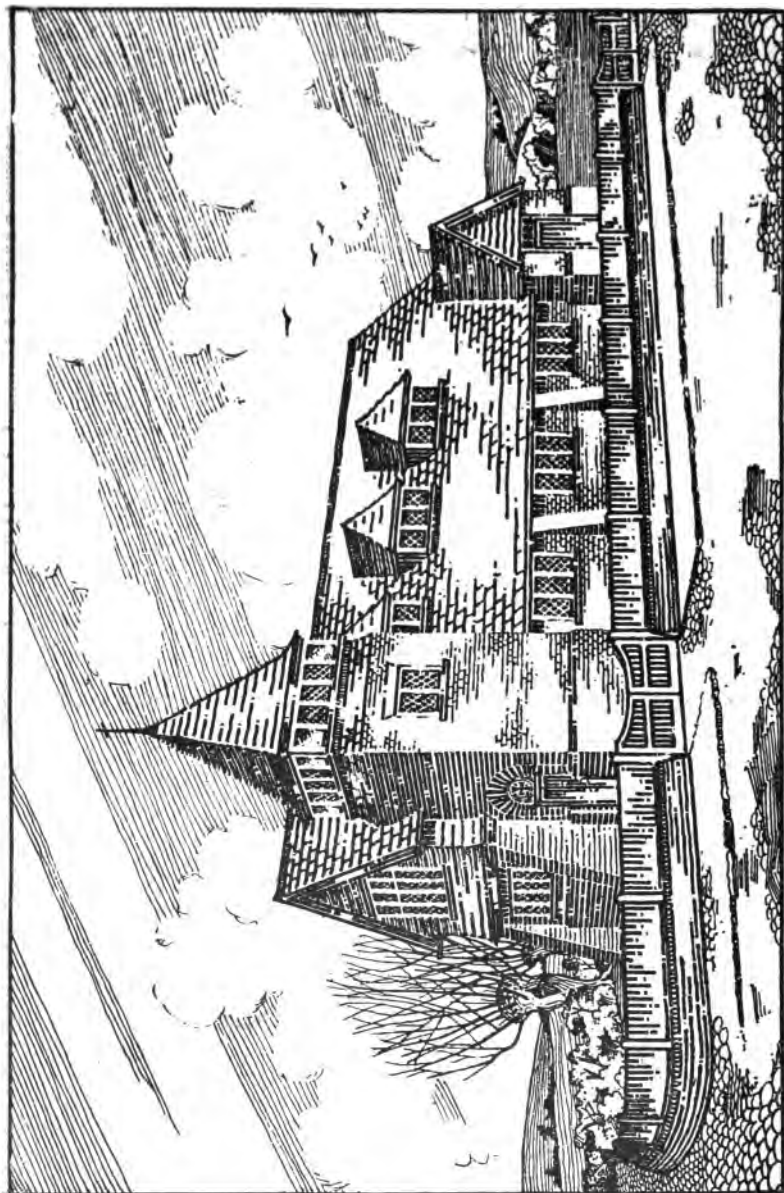
The next minister, GEORGE SALE REANEY, of Warrington, had, like Dr. Stevenson, originally been connected with the Baptists. He took a prominent part in local affairs, and was ably supported by his wife, whose devoted labours in the cause of temperance are well known. Mr. Reaney resigned in June, 1882, and removed to Stepney. He afterwards conformed to the Established Church, and has since died.

The Rev. JOHN OATES (studied at New College), who had been assistant at Doddridge Chapel, Northampton, since 1879, commenced his ministry at Trinity on May 6th, 1883. The church was again enlarged in 1888, at a cost of over £4,000. In November, 1889, Mr. Oates closed his ministry here, having accepted an invitation to King's Road, Southsea, whence in 1896 he removed to his present charge at North Finchley.

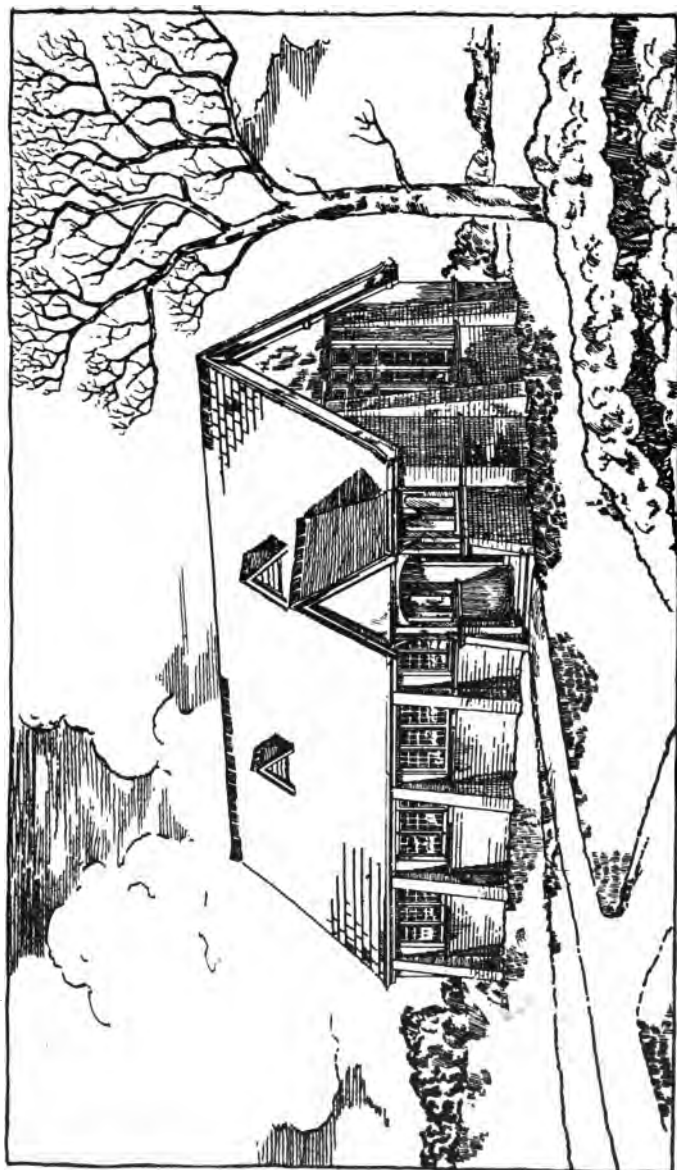
The Rev. AMBROSE SHEPHERD (studied at Rotherham), who had been pastor at Newton, Leeds (1880), and Morley (1884), commenced his ministry here on March 15th, 1891. Mr. Shepherd made himself a power in the life of the town by his eloquence and public spirit. In May, 1896, the jubilee of the church was celebrated. A sermon was preached on the occasion by Dr. Parker, and Sir Peter Spokes, one of the three last survivors of the original seceders from Broad Street in January, 1846, took the chair at a public meeting on the occasion. In the same year the school-room and adjoining buildings were enlarged at a cost of £2884.

In March, 1898, Mr. Shepherd removed to Elgin Place, Glasgow, and the church remained without a pastor till October in the following year, when the Rev.





CONGREGATIONAL CHURCH, SPENCER'S WOOD.



SPENCER'S WOOD INSTITUTE.

THE NEW YORK
PUBLIC LIBRARY

ASTOR, LENOX
TILDEN FOUNDATIONS.

HARRY HERBERT SNELL, B.A., of Hillhead Church, Glasgow, accepted the charge. Mr. Snell studied at New College, was pastor at Wednesbury (1883), and Leicester (1885); from 1887 to 1892 he was in the Unitarian ministry; then at Salford 1892, and Hillhead 1898.

In 1900 a piece of ground in the Wokingham Road was acquired for the erection of a branch church, but building operations have not yet been commenced.

The church at Trinity has always taken a marked interest in the work of foreign missions. Among those who have gone from it (not always immediately) into the foreign field may be named the Rev. William George Lawes, D.D., of New Guinea, and also his wife; Rev. Joseph King, missionary in Samoa from 1863 to 1874, and now Deputation agent in Australia for the L.M.S.; Rev. Sydney Joseph Long, formerly of Coimbatore, South India; Rev. Henry Jabez Stevens, of Canton; and Miss Annie Budd, of Jammulamadugu, South India.

SPENCER'S WOOD.

This chapel is in the parish of Shinfield. An older building, erected about 1800, stood at Shinfield Green, about a mile distant. A Mr. Rodway had charge of this, and also of the neighbouring chapel at Beech Hill, for some years, under the Reading Evangelical Society. He was there in 1818, and also in 1835. The chapel on the present site perhaps took the place of this older sanctuary, and appears to date from 1837.

Spencer's Wood has been for many years a station of Trinity. In 1885 a vestry, class-room, and stable were built here at a cost of £150. An Institute was also erected, but was destroyed by fire. The cause has lately experienced a marked increase of prosperity, the chapel being the only place of worship in the village.

In 1901 the young men attending the Bible class resolved to give their time and labour for the erection of a new Institute (to be used as a school-room), the estimated value of which was £600. The actual cost was only £130, the rest being all given in labour and kind. On July 9th, 1902, the foundation stone of a beautiful new chapel was laid by Mr. O. Ridley, J.P., and the building was opened on July 15th, 1903, the cost of the site being £160, and that of the building about £1,700. The Institute was opened on May 7th, 1902, by the Mayor of Reading, Mr. A. H. Bull, and a tablet commemorating the interesting circumstances of its erection was unveiled on January 13th, 1904, by the Marquis of Northampton.

SULHAMSTEAD.

The cause here dates from 1850. It was carried on for many years by the members of a Young Men's Society at Trinity.

At a later date an evangelist was appointed to the charge of this station and of Spencer's Wood. Mr. A. W. Galpin held this post from 1892 to 1894; but for some time both stations have been supplied by local preachers from Reading.

BASILDON.

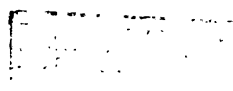
The chapel here is said to date from 1797. It was re-opened after repairs on October 24th, 1820. At this date, and for many years afterwards, Rev. J. Howes, of Goring, was preaching there every Sunday evening. It was severed from Goring after his death, and since 1882 it has been a station of Trinity Church, Reading.

Reading.—Salem Chapel.

In 1808, a portion of the congregation assembling at "The Chapel" in Castle Street withdrew themselves, apparently on the refusal of the trustees to



TABLET IN YOUNG MEN'S INSTITUTE,
SPENCER'S WOOD.



sanction any alteration in the use of the Liturgy in that building. In union with a few seceders from Broad Street and the Baptist meeting in Hosier Lane, they formed themselves into a new Congregational church. They bought and restored the old meeting in Minster Street, occupied by the Presbyterian congregation which had broken up about thirty years before. It was known as Salem Chapel, and stood in a court called Salem Court, on a site now occupied by part of the business premises of Messrs. Heelas. The old building was finally pulled down in 1900.

The first pastor, Rev. THOMAS WOOD, was a native of Yorkshire, and had been ordained in 1807 over the church at Penistone in that county. He soon removed from Penistone to Reading. In 1811, however, he accepted a call to succeed Rev. Timothy Priestley at Jewin Street, London, and this charge he continued to hold till his death "after a long and painful affliction," on March 24th, 1846, at the age of 68.

The next pastor, Rev. SAMUEL PARROTT, had studied at Hackney, and had held a charge at Topsham, Devon, but was not ordained till after his settlement at Reading (November 8th, 1814). In the Reading Free Library is a curious set of rules, with a statement of doctrine, drawn up by him for the use of the church at Salem, and dated January 1st, 1816. 15 pages out of 39 in the doctrinal statement are taken up with a defence of baptism by sprinkling, and according to the rules no Baptist could be received into membership, and any member embracing Baptist views lost the right of voting! There are also some clauses embodying a view on the mediation of Christ, couched in singularly abstruse and unusual language.

In 1818 or 1819 Mr. Parrott removed to Mount Street, Devonport, where he died May 4th, 1830, in

his 42nd year. A portrait of him is in *Evan. Mag.*, August, 1825, and a memoir in November, 1830.

In 1820 the church quitted Minster Street, where Salem Chapel was afterwards occupied successively by High Calvinist and Primitive Methodist congregations, and removed to

London Street.

Here they took possession of a building which had been "handsomely fitted up," and opened as a Unitarian chapel towards the close of 1814, but where the Unitarians had failed to gather a congregation. It was re-opened on August 10th, 1820, and the Rev. JOSEPH SPENCER WATSON became the pastor, and was ordained in the Wesleyan Chapel on September 4th, 1821. The new minister was a man of striking and powerful personality. Born in London in 1787, he was educated at Merchant Taylors' School, and was intended by his pious mother for the ministry of the Established Church, which, however, he conscientiously declined to enter. He laboured for some time as an "itinerant preacher," and in 1815 took charge of the chapels at Oathill and Lindfield, in Sussex. From thence he removed to Reading in 1819. Mr. Watson engaged in open-air preaching, at that time regarded as a very irregular proceeding; he also held services on barges for the watermen, for whose benefit he established a library. The late venerable Alderman White, of Birmingham, told the writer shortly before his death in 1900, that when a boy in Reading he remembered being taken to "Watson's Meeting," and also hearing Mr. Watson preach from a barge at Blake's Wharf.

In August, 1826, Mr. Watson removed to Westbury, where he remained as pastor of the "Upper Meeting" for more than thirty years. He died in London June 12th, 1861. On February 3rd, 1827, the church at London Street was dissolved, and soon after



CONGREGATIONAL CHAPEL, BASILDON.



CONGREGATIONAL CHAPEL, SULHAMSTEAD.

THE LEVY OF
PUBLIC DEBT
IN THE
UNITED STATES
OF AMERICA

about a dozen of the members were received into Broad Street church. The building they took over from the Unitarians is now known as St. Giles's Hall.

Reading.—Ebenezer Chapel.

This building stood in the Oxford Road, and has since been converted into workshops, now or recently in the occupation of Mrs. Kench. The date of its erection was at some time between 1818 and 1821. The Rev. WILLIAM BUBIER, the first and only minister, was certainly in Reading as early as August, 1820, when he took part in Mr. Watson's ordination. He appears to have been a gentleman of strong Calvinistic views. Mr. Bubier died in 1830 or 1831, and shortly after the church was dissolved. The Broad Street church book mentions the reception in April, 1831, of two members "dismissed from the late Mr. Bubier's," and two more follow in February, 1832. Rev. George Jennings, many years pastor at Tadley, Hants, was a member from this church.

Mr. Bubier was the father of the Rev. George Burden Bubier, Theological Professor at Spring Hill College, and author of the beautiful hymn—

"I would commune with Thee, my God."

Mr. G. B. Bubier was born during his father's residence at Reading, February 2nd, 1823.

Reading.—Augustine Chapel.

When the secession under the Rev. S. C. GORDON, the particulars of which have been given under "Broad Street," took place, a new church was formed, and a building erected in Friar Street (1869). Mr. Gordon became the first pastor, and held the position till his

resignation in 1875. He afterwards held pastorates at Chatham (1878) and Newport Pagnell (1886), and is now a retired minister living at Brighton. He was succeeded at Reading in 1875 by Rev. JAMES FORBES BISSET TINLING, B.A., of Caius College, Cambridge, who remained at Reading till 1880, when he accepted a charge at Eastbourne, afterwards holding pastorates at East Finchley (1886) and City Road (1893), and retiring in 1898. The Rev. G. L. HERMAN, from Prince's Street, Gravesend, who had originally been in the Moravian ministry, and then had held several Congregational pastorates, settled at Augustine in 1881, but removed after a short stay to take a charge at Wootton-under-Edge. (See portrait, *Evan. Mag.*, May, 1865). In 1884 Dr. F. R. YOUNG took the oversight of the church, but resigned the post two years later. The church was then dissolved and amalgamated with Castle Street, and the building is now used as the County Theatre.

Stoke Row.

The first chapel here was opened August 6th, 1816. Previous to that time, services had been carried on in a room holding about 130 persons, and not less than 70 more were sometimes gathered together about the doors and windows. The services had been commenced by "itinerants," but a Mr. WILMOT was at this time in charge. A piece of freehold ground was given for the erection of a chapel, which was built at a cost of £350. To raise this amount, an appeal was made to the denomination at large, and the case was recommended by the Congregational Board; but it is to be regretted that in later years the cause at Stoke Row seems to have drifted away from all connection with other churches of the same faith and order; nor has it been practicable to get any further particulars

of its history, nor of the date of the erection of the present chapel. The Rev. JAMES MACAULAY was minister here for some years, and after his removal the Rev. I. Caterer, of Peppard, took the oversight of the church. It continued to be more or less associated with the Peppard church for some years, but has latterly been served by local preachers.

Sunningdale.

Congregational services were first commenced in this rising neighbourhood by Rev. R. Willan, pastor of the neighbouring church of Egham, Surrey, who was accustomed to conduct them in a cottage near the site of the present chapel. The first stone of this elegant and commodious building was laid by J. Remington Mills, Esq. (who, with J. B. Torry, Esq., defrayed the expense), on May 31st, 1865, and it was opened on October 19th in the same year. The cost of the site was given by the owner, Mr. West. Mr. Torry afterwards bequeathed £500 to augment the minister's stipend.

On July 2nd, 1867, the Rev. THOMAS SLADE JONES was recognised as the first pastor. Mr. Jones had studied at Rotherham College, and had held pastorates at Holly Walk, Leamington (1860) and at Heywood (1863). He carried on a private school at Sunningdale; but in 1869, he removed this school to Twickenham, and did not again undertake a Congregational pastorate till 1873, when he settled at Gunnersbury, and there remained till his death on March 20th, 1883, aged 53.

The subsequent pastors have been:—

WILLIAM CALTON ATTWELL. He had formerly been a home missionary in connection with the church at Windsor, and then minister at Warsash, Hants, for two or three years. He settled at Sunningdale in 1874.

A church was formally constituted in 1875. In 1885 he removed to Milton-next-Sittingbourne, and about four years later to Deal. Mr. Attwell died in St. Peter's Hospital, London, after two severe operations, on January 20th, 1901, and was buried at Deal with many marks of public respect.

WILLIAM WHITE SHERREN. This gentleman entered the Homerton Training College in 1849, and after acting for some years as a schoolmaster, became pastor in 1862 of the church at Lytchett, Dorset, and was afterwards minister successively at Portland, Greenhithe, and Tunbridge. In almost all these places he did good service in liquidating debts or erecting manses, and at Sunningdale also, where he settled in 1885, he was instrumental in procuring a manse. Mr. Sherren died at an advanced age, June 5th, 1897, after a long and painful illness.

WALTER DAVID HAYWARD. The present pastor. Studied at Western College. Pastor at Wells. Norfolk (1891); afterwards at Magdalen Road, Norwich (1894). Settled at Sunningdale April, 1900.

A branch mission hall was erected in 1876 at the adjoining village of Sunninghill; but it is not at the present time used for religious services.

Thatcham.

In 1662, the Rev. Thomas Voysey, vicar of Thatcham, was ejected for Nonconformity, and was afterwards imprisoned at Reading and Windsor Castle on a false charge of treason, and this may throw light on the fact that there seems ever since to have been a Nonconformist element in the village. The old Newbury register of baptisms kept by Benjamin Merriman

contains the names of numerous children from Thatcham, representing fourteen different families.

In the year 1800, according to an article in the *Christian Witness* for March, 1871, a Mr. Samson Higgs opened a room for worship at Thatcham, and obtained supplies from different bodies of Christians. In December, 1802, the work seems to have been taken up by Mr. John Berry, of Newbury, who had the countenance and support of Mr. John Barfield, a local solicitor, who was a member of the Newbury church. On December 18th, 1804, the present chapel was opened, having been erected on a piece of ground given by Mr. Barfield. In the same year, a magnificent mansion called Dunston House, built by General Waring in 1725, had been taken down, and the materials sold by auction. Mr. Barfield purchased a large quantity of purple glazed bricks, and the new sanctuary was built of them. The opening sermons were preached by Mr. Elliott of Devizes, and John Cooke of Maidenhead. "In this place," says a contemporary account, "the Gospel is to be preached to the poor, and probably to the poor only." The opening services were largely attended; but, to quote the church book, "so infuriated was Satan and some of the rabble of the parish, that Mr. Barfield was burnt in effigy, and the attendants at the services pelted with stones and mud." This opposition continued for some time, and an old member who died a few years ago remembered being escorted to the meeting on Sunday mornings, when as a child accompanying his parents, by men playing "rough music" on pots and kettles.

The church was not formally constituted till November 12th, 1811, when five members were enrolled, and eleven more were received the following month. The Lord's Supper was first observed December 9th, 1812. On June 17th, 1813, Mr. W. ASH, of Rotherham Academy, was ordained as

minister. Mr. Ash had been brought up among the Moravians, and had held charge of a church at South-end for a short time before he settled at Thatcham. In the communion accounts of this period, it is noticeable that the old people who received relief are described in the old Berkshire fashion as "Master" and "Dame." Mr. Ash resigned from ill health in 1825, and went into business, though still preaching on Sundays near his new home in Hampshire. He afterwards held pastorates at Loughborough and Doncaster, and died at the last-named place, October 26th, 1851, aged 76.

In 1825, Mr. Barfield executed a deed of gift for the minister's house. He also endowed the church with the sum of £1,000 in the 3 per cent. Consols.

The Rev. RALPH WARDLE, the next minister, settled here in 1825, and appears to have remained till 1843. He was the author of theological works on *Regeneration*, *Justification*, and *The Dealings of God with Adam*; but his ministry was less prosperous towards its close. In 1841, there was an election of deacons, when eight members were present, all males; and all except the two elected signed the record in the church book with their marks!

The Rev. MARCUS HOPWOOD commenced his ministry here in May, 1844. In 1846 a British School was built on land adjoining the chapel, at a cost of £1,600. This money was largely raised through the efforts of Mrs. Barfield (her husband's third wife), a talented and energetic lady, who is said to have collected £300 at Liverpool alone. It is said that after some difficulty she secured an interview with the great Duke of Wellington, and appealed to him for help on the ground of the nearness of Thatcham to his estates. On the Duke addressing her with the words, "Pray be seated, Madam," she answered with ready tact, "I could not think of sitting down in the presence of so

great a man." She then explained her errand, on which the Duke exclaimed, "All the people in the country expect me to build their schools for them!" He gave her, however, a cheque for £5.

Mr. Hopwood resigned in April, 1849, on which the church advertised in the *British Banner* for a minister with independent means, stating that they were unable to raise more than £20 a year besides the endowments. The advertisement fell into the hands of Mr. EBENEZER WHITE, a schoolmaster at Andover, who had had a somewhat interesting career. The story was told that when he was an infant he was laid on the communion table of a place of worship near his home by a pious nurse, while she prayed that he might become a minister; and it is added that she not only lived to see that prayer answered, but to hear him preach the Gospel in that very building. In early life he was destined for the ministry of the Established Church, and studied at Queen's College, Oxford; but he abandoned a clerical career through conscious spiritual unfitness, entered the merchant service, and spent some years in China and elsewhere. At Andover, where he was a deacon of the Congregational church, he had the young Robert William Dale in his school as a pupil-teacher from January, 1844, till June, 1845, and it was during this period that the latter joined the Christian church. Mr. A. W. Dale, in his memoir of his father, says, "Mr. White himself was a man of high character, and of kindly disposition. If he had no claim to exact knowledge, his information was exceptionally wide, for he had studied men as well as books, and had travelled not only on the Continent, but in South America, at a time when travellers were comparatively rare." Mr. White was ordained at Thatcham April 24th, 1850. He was greatly loved in the village, and gave much gratuitous medical advice to the poor. He died November 27th, 1859, and was

buried in Norwood Cemetery; but there is a tablet to his memory in the chapel, together with others commemorating Mr. Barfield (who died July 5th, 1851) and his first and second wives.

On Mr. White's decease, the church again advertised for a pastor, but this time with less satisfactory results. A long time of unsettlement ensued, and it was not until June, 1861, that the church invited the Rev. CHARLES GOWAR, of Upwey, Dorset, who commenced his labours in August. Mr. Gowar, a minister of the old school, quiet, cautious, and in very delicate health, resigned in March, 1872. He afterwards took charge for a time of the little cause at Bucklebury, and died at Thatcham in April, 1887, after protracted suffering.

The next pastor, Rev. WILLIAM MILLS ROBINSON, commenced his work here October 5th, 1873. In the next year the chapel underwent extensive alterations at a cost of £500, and was re-opened on September 22nd.

Mr. Robinson left Thatcham for Monmouth in 1880, and was followed at Thatcham by the Rev. EDWARD JENKIN GRIFFITHS. As a young man, Mr. Griffiths had left his native Wales to become a gold-miner in Australia. He was one of the first students in the Congregational College at Melbourne, held two or three pastorates in Victoria, and on returning to Wales in 1872, settled at Cefn, from whence he removed to Petersfield in 1875. He commenced his pastorate at Thatcham in November, 1881, and continued a quiet and useful ministry there till 1899, when he passed away after severe suffering on February 16th.

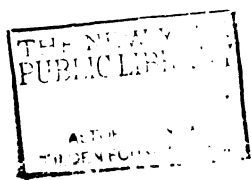
The present pastor, Rev. JASPER JOHN FREWING, from Faringdon, commenced his ministry here on the first Sunday in February, 1900. In 1905 the centenary of the church was celebrated by the erection of a new organ, at a cost of £150.



CONGREGATIONAL CHURCH, THATCHAM.



CONGREGATIONAL CHURCH, THATCHAM.
ORGAN AND CHOIR SEATS.



Theale.

Nonconformist services appear to have been first held in this village under the auspices of the Reading Evangelical Society. Under date July 27th, 1797, a resolution was passed that " application be made to Mr. James May for permission to license a tenement in the neighbourhood of Theale;" and under date of August 25th the success of the application is recorded.

These services do not seem to have been continued for very long. The Rev. James Sherman says:—

" Theale is a village on the Bath Road, about six miles from Reading. Its inhabitants had long been notorious for their wickedness, and had obtained for it the sobriquet of Little Sodom. One minister had been hooted and pelted out of the place, for attempting to teach its inhabitants the way of salvation. For some time, not even a temporary room could be obtained. At last, a butcher who came to Reading on the Sabbath was brought under the influence of the Gospel; and happily for him and for us, he married a very godly young woman, of great faith in Christ, and great decision of character. Their kitchen was immediately given for a Sabbath service, and to our astonishment, was soon well filled with an attentive audience. . . . The little band increased till the place became far too strait. Land could not be obtained, as it was in the possession of those who could not tolerate Dissent in any form. Although the Gospel was not preached in the Established Church, souls might perish, rather than Dissenters should preach it. The butcher, however, offered a part of his garden; and a small but commodious chapel, with schoolroom attached, was erected. It was not so picturesque as the two former " (Woodley and Caversham Hill), " as the site did not permit it, and it was partly concealed by the house; but it was

very neat and commodious. From the time of its opening, with various changes, it has maintained the Gospel among the villagers, and many of them bless God for the day when they or their children first learned the way to heaven from its humble labourers" (*Memoir*, page 180).

In 1875, a Mr. Handsford, who was then in charge of the station, organised a church here; but a long time of decadence followed. Lately, however, there have been signs of revival, and the church has been re-organised. It is interesting to note that the family referred to by Mr. Sherman in connexion with the origination of the church continue to take an active interest in it to this day.

In 1904, the Rev. MATTHEW HENRY LE PLA, formerly of Kingsland (see under Beaconsfield) consented to take temporary charge of the church at Theale.

Twyford.

From the minutes of the Reading Evangelical Society, under date July 6th, 1797, we learn that at that date a barn belonging to Mr. Henry Benwell had been fitted up for worship here, and the Society resolved to approach him "in a delicate manner" in order to secure it. Nothing seems to have come of this, and six years later there is a complaint of the irregularity with which the services were carried on. But in 1804 the place was regularly supplied by Mr. Philip Davies of Reading (afterwards Baptist minister at Wokingham), the Society finding him a horse, and allowing him to take "a Christian friend" with him. A chapel seems to have been opened on January 6th, 1805, when Revs. J. Cooke, of Maidenhead, and A. Redford, of Windsor, were to be asked to preach. Whether this building proved too small, or for some

other cause, another chapel was opened on March 15th, 1808, and Rev. J. Cooke was again the preacher. The former chapel was in the hands of nine lessees, representing three different denominations in Reading, but the second was directed by a joint committee representing Reading, Henley, and Maidenhead. Mr. Davies seems to have discontinued his services about 1806; and at the end of 1812 the Rev. JOHN WATERS is spoken of as the "stated minister," and as advancing £100 towards the building of a house; while a cottage adjoining was purchased and converted into outhouses. Mr. Waters commenced services at Hurst and Knole Hill; but in 1816 he left Twyford, where he had kept a school; and in the same year the Maidenhead and Henley members of the committee withdrew their support. A Mr. J. Drew supplied for a short time; but in October, 1817, the Rev. WILLIAM HYDE, who had been a missionary in Newfoundland, and was recommended by Dr. Waugh, began to labour at Twyford, also preaching at Hurst, Knole Hill, and Sonning.

Mr. Hyde's ministry was marked by a painful amount of dissension, of which some unedifying details are preserved in the old church book, and in the minute-book of the Evangelical Society. In February, 1820 he sent in his resignation to the Society; and in June the same year, the Rev. THOMAS EISDELL, formerly of Andover (studied at Wymondley) was invited, but did not accept till near the close of the year, and then only on condition that the church should be dissolved and reconstituted. He appears to have laboured with success; the congregations increased, and there was a good Sunday School. The Evangelical Society was dissolved in 1826; but Mr. Eisdell continued his work at Twyford, in spite of advancing years and feeble health, till 1832, when he died at Hill House on August 27th, in his 77th year.

Mr. BENJAMIN HENRY KLUHT, whose home was at Binfield Heath, and who had been "reader" for James Sherman at Castle Street Chapel, seems next to have taken the oversight of Twyford for a time. He left it to enter Hackney College, and in after years held pastorates at Twickenham, Billericay, and Gravesend.

In 1835 the name of JOHN WHITWELL occurs as minister; but this gentleman was not ordained till March 1st, 1838. The next year he tendered his resignation on the ground of ill health, but ultimately remained till 1846. I have not been able to find any further trace of the history of the church till 1858, when it became a preaching station of New College, and continued as such till 1892. During part of this time, however, it was regarded as a branch of Broad Street church, Reading; and at the time of the famous lawsuit, *Cooper v. Gordon* (1869), a main contention of Mr. Gordon's was that the majority against him was only secured by counting the votes of the Twyford and Tilehurst members.

In 1868, an iron chapel was built, largely owing to the efforts of the Rev. T. C. Udall. In 1894, the Rev. THOMAS DELLING, of Tasmania, became minister at Twyford. In the following year he removed to Stokenchurch; and the church was for a time under the care of Mr. T. BOND, who, while acting as lay pastor, succeeded in erecting a new and handsome building in place of the iron structure. The foundation stone was laid November 17th, 1897, and the chapel was opened April 11th, 1898.

Mr. Bond left Twyford at the end of 1898, and the Rev. PHILIP M. EASTMAN, a retired minister resident at Maidenhead, undertook to conduct the Sunday services, an arrangement which remained in force till January, 1900. A special scheme was then drawn up and sanctioned by the Association, under which Mr. H. W. SHELLABEAR, A.T.S., was appointed to the

oversight of the church on the expiration of his studies at New College. Mr. Shellabear commenced his work at Twyford in August, 1900, but resigned in August, 1903.

Woolhampton.

Services were commenced here early in the nineteenth century by the apostolic John Morton and others, and were carried on for some time by supplies from the neighbouring churches. Mrs. Hannah Goody, a lady carrying on a boot and shoe business in the village, had the chapel built, and it was put in trust in March, 1811.

In 1835, Mr. G. W. E. BROWN, a member of the church at Newbury, opened a school at Woolhampton, and took charge of the services. A church was organised on March 1st, 1842, with 12 members, and on May 31st Mr. Brown was ordained as its pastor. The chapel being too small to accommodate the spectators, the rite was performed in a barn. On September 13th in the same year, Mr. Brown and the church under his care were proposed for membership in the County Association, and were received on April 11th, 1845. Later in the latter year, Mr. Brown removed to Summertown, Oxford, and since that time the church has been mainly dependent on occasional supplies.

NORTHERN DISTRICT.

Abingdon.

This town, like many of the old cloth-weaving boroughs, was a stronghold of the Lollards, and in 1431 William Mandeville, the bailiff of the town, was executed by order of Humphrey, Duke of Gloucester, for his share in an alleged Lollard conspiracy. Traces of "heresy" occur in the neighbouring villages in 1521.

The town became a stronghold of Puritanism also; and in 1641, on receiving the news that Charles I. had yielded to the demands of the Scottish Assembly and Estates, it is said that 2,000 persons assembled at the Market Cross and sung the 106th Psalm.

Under the Commonwealth, the Puritan party had possession of St. Helen's Church, while St. Nicholas seems to have been in Episcopalian hands. An order was procured to pull down the latter, and unite it with St. Helen's, and this was welcomed with bell-ringing and bonfires; but through the influence of the celebrated Dr. Peter Heylyn and others, the church was saved.

At the Restoration, Dr. Henry Langley, the ejected Master of Pembroke College, Oxford, came to reside at Tubney, close to Abingdon, of which town he was a native, and where he had held a lectureship. The Puritans told how a Cavalier student came to Oxford on purpose to see Dr. Langley "outed" from Pembroke, and promised to give a piece of plate to the College to celebrate the event, but was suddenly taken ill, and died before he could leave Oxford. At Tubney, Dr. Langley took in pupils, and sometimes preached privately in the town itself.

Another frequent preacher at this time was Rev. William Reeves, the ejected rector of Wraysbury, near Staines. (Calamy calls it "Resbury," which all succeeding writers have taken for Prince's Risborough, but Wraysbury was the real scene of Reeves's ministry. He had been rector there since 1656). He was also a Pembroke man, and no doubt a friend of Dr. Langley. A charge of treason was once brought against him (apparently at Abingdon) on account of a sermon he had preached on *Psa. ii. 1*; but he was acquitted on being brought to trial. He died in 1683.

In the Lambeth return for Abingdon (1669) it is stated that there were "sundry meetings" at various houses named. The frequenters are only estimated at 100, and are scornfully described as "Parliamentary Army men" and "old Rump rebels." The names given include those of Captain Consolation Fox, an old soldier of the Parliament, William Stevenson, a mercer, Simon Peck, a maltster, Mrs. Catherine Hanson, Charles Hughes, and John Tomkins. The latter are said to have "brought in strangers" from time to time as teachers. But there seems a confusion here between two distinct communities. There was an old Baptist church at Abingdon, the members of which were at this time strongly imbued with "Fifth Monarchy" principles. To this church Peck certainly belonged, and probably Hughes and Tomkins also. But the names of William Brice, the ejected rector of Henley, and "Mr. Dod of Witney," probably John Dod, the ejected rector of Lower Heyford, near Banbury, indicate that the Presbyterians as well as the Baptists were holding meetings in the town. Of Tubney we read that "it is in noe parish, but Dr. Langley, a dangerous person, keepes conventicles there." Tradition still points out a wood at Tubney, and another lonely spot on the banks of the Thames, as the scenes of Nonconformist worship during this time of persecution. The

site of the meeting at Tubney was known as "Saint-hill Furlong," and "Saint-hill Barn" was standing till 1840.

On the issue of the Declaration of Indulgence in 1672, licenses for Presbyterian worship were granted for the houses of John New and Catherine Blanchard in Abingdon, and for that of Mr. Wyat of Shippon. The following curious entries also occur, and are characteristic of the carelessness which is very marked in official entries of the period:—

"License to Dr. Henry Langley to be a Presb. Teacher in his owne howse in Tubney parish, Berks, 16 Apr., 1672.

"Dr. Henry Langley's howse in the parish of Tubney, *Devon*, licensed for a Presb. Meeting Place. 16 Apr. 1672."

In the application for the license, still preserved, emphasis is laid on the fact that Tubney was a sinecure, and without a resident minister. Dr. Langley died September 10th, 1679, and was buried in St. Helen's Church. It seems that his work was to some extent continued by Rev. Robert Bennet, B.D., who had been ejected from the rectory of Waddesdon, Bucks, and who, after labouring some years at Aylesbury, removed to Abingdon, where he died April 6th, 1687.

We next come upon mention of the Rev. SAMUEL BLOWER, M.A., fellow of Magdalen College, who was deprived of a "lectureship" at Woodstock. He settled at Northampton, and became the first pastor of the church there, which was afterwards under the care of Dr. Doddridge. From Northampton he removed to Abingdon, and remained there till his death in 1701.

The first permanent meeting-house, the one now used as a Sunday school, was built in 1700, in which year the Baptist and Quaker meetings were also erected. There was a tradition in the town, which seems difficult to reconcile with other accounts of the ship, that the

two large columns which supported the roof were made out of the masts of the ship which brought William of Orange over to England. The first pastor after the erection of the meeting-house was the Rev. THOMAS MOORE. Like many ministers of that time, he was the son of an ejected clergyman, the Rev. John Moore, of Holnest, Dorset. His childish memories must have been full of persecution and wrong. The story was told how his father, after he had left Holnest for Ottery St. Mary, where he preached occasionally, had to flee from his house one stormy night, and only just escaped his persecutors; and how his little boy, Thomas's brother, as he saw them run their swords through the beds in searching for him, asked, "Mother, are these the Philistines?" John Moore was afterwards for thirty-six years pastor of the church at Bridgwater, and as he kept an academy there, it was probably from him that Thomas received his training for the ministry. The latter kept a school at Abingdon. In the Thompson MSS in Dr. Williams' Library (i. 117), it is stated that Mr. Blower was the first pastor of the church, and that Mr. Moore was his assistant, and afterwards sole pastor. In 1715, according to the list in the Evans MSS, the congregation numbered 800, of whom 26 were "gentlemen," 106 tradesmen, and the rest yeomen, farmers, and labourers. There are stated to have been 66 county and 72 borough voters, with 100 who had the right of nominating for the mayoralty. Members residing at Sutton and Rowleigh gave property for the support of the ministry.

Mr. Moore died in 1720; and about the end of 1722, the church invited the Rev. GEORGE BENSON, afterwards D.D., who had been recommended to them by Dr. Calamy, in whose house he had lived; and that divine, with five others, ordained him on March 27th, 1723. Dr. Benson was a native of Salkeld, Cumberland, and was the grandson of the ejected minister of

Bridekirk. He had studied at an academy at Whitehaven, under Dr. Dixon, and at the University of Aberdeen. He was a diligent student; but, as time went on, his people complained of his preaching as being unorthodox. Several writers of the time refer to the discontent which was thus created, and one says that the Abingdon congregation "would not swallow down his Arminianism;" but his habit of treating them to Greek and Hebrew quotations two and three minutes in length in his sermons may have had something to do with it. He resigned his charge in 1729, and became minister at King John's Court, Southwark. Wilson, in his history of the London Dissenting Churches (i. 113), says that he suppressed three sermons to young people, which he had preached at Abingdon, on account of their evangelical tendency. His theological position at last is said to have been Socinian; yet he was an intimate friend of Dr. Watts, as well as being a correspondent of many learned men. He was a hard and methodical worker, though described as "impenetrably dull." "As soon as he returned home from the afternoon's service, he sat down to prepare for the following Lord's Day." He was the author of several works. In 1740, he became pastor at Poor Jewry Lane, and a few years later at Crutched Friars, where he continued till his death on April 6th, 1762, aged 63. He was buried at Bunhill Fields.

The next minister, Rev. SKINNER SMITH, was probably the same who had been minister at Cirencester in 1726. He is described as "a gentleman of great piety and learning, and a serious evangelical preacher." His ministry at Abingdon lasted from about 1730 till his death in 1748. It "was very popular, and the place was greatly crowded under it." As he resided at Shippon House, he was probably a man of considerable means.

He was followed by Rev. JOHN MOORE, son of Thomas Moore, the former pastor. He settled at Abingdon at the beginning of the year 1749, and is described as possessing "great candour, sound judgment, and serious piety." Another authority describes him as "a wide Baxterian in sentiment," and he appears to have drifted from this position into Socinianism. He was on notably intimate terms, however, with Rev. Daniel Turner, the evangelically-minded pastor of the Baptist church. Anyhow, the congregation seems to have fallen off lamentably in his time. Towards the close of his ministry, he had an assistant, the Rev. THOMAS MORGAN; and on Mr. Moore's decease in 1774, Mr. Morgan succeeded him.

At the beginning of 1777, Mr. Morgan removed to London to succeed the Rev. Dr. Prior in Olliffe Street. He was afterwards librarian of Dr. Williams' Library, a post he retained till his death. On his removal, the church invited Mr. KIRKUP, son of a minister at South Petherton, Somerset. At this time the congregation was small and declining, seldom numbering, we are told, more than from 60 to 80. Although Mr. Morgan and Mr. Kirkup are said to have been both of them Arians, the friendly relations with the Baptist congregation, at this time much the larger of the two, were still kept up, and "when either minister was sick or on a journey," both congregations were accustomed to meet in one building. A contemporary notice in the Thompson MSS describes Mr. Kirkup, it is true, as "a serious, affable young gentleman, of great candour and moderation, and what is commonly called Evangelical." But unhappily his ministry came to a speedy close under melancholy circumstances. After his dismissal, Mr. Joseph Fletcher, the son of one of the deacons, went to London, and induced Mr. JOHN NEAL LAKE, a young student who had just finished his course at Homerton, to return with him to Abingdon, where, after three

months' probation, he was ordained (1779). After about five years, Mr. Lake removed to Plymouth Dock, and subsequently became a Church of England clergyman at Kensington. Under his ministry, the church at Abingdon seems finally to have broken with the old traditions of Presbyterianism and negative theology.

In 1784 the Rev. WILLIAM THRESHER entered upon a ministry of abundant usefulness and success, which lasted for twenty-two years, during which time the membership rose from 30 to 120. He had been the first pioneer of Congregationalism in the city of Peterborough, where he settled about 1779. He and his people there had to endure much persecution. "They were frequently assailed on leaving the chapel, pelted, and almost covered with mud and dirt." Mr. Thresher took part in the formation of the London Missionary Society, and also displayed great interest in the spread of the Gospel in the villages round Abingdon. He founded, as described below, the existing cause at Sutton Courtney. He also held services at Tubney, Drayton, Fyfield, and Steventon. In this work he met with much opposition, especially from "wealthy farmers;" but Mr. Joseph Fletcher, one of his deacons, defrayed the erection of a chapel at Drayton, and purchased a house for the services at Fyfield. The services at Steventon were taken up after some years by the Baptists.

Mr. Thresher died on November 6th, 1806, in the 53rd year of his age, having preached four days before. He was succeeded by the Rev. WILLIAM WILKINS, who began his ministry on July 5th, 1807. Mr. Wilkins had an interesting history. A native of Wales, he had been left an orphan at an early age, and owed his conversion to an open-air sermon to which he listened at Bristol. He was one of the young men who were sent forth by Lady Ann Erskine after the Countess of Huntingdon's death; preached for a time at Arundel, and on June 13th, 1797, was ordained, along with four

others (including Andrew Horne, afterwards of High Wycombe) at Spafields Chapel, when 7,000 persons are said to have been present. In 1797, he became pastor of the church at Goring, from whence he removed to Odiham in 1801, and again to Abingdon in 1807. He made it a condition of his settlement at Abingdon that he should be allowed to preach in the pulpits of Lady Huntingdon's chapels a certain number of Sundays every year. We are told of "the unvarying regularity with which he fulfilled all his engagements in the villages, in all vicissitudes of weather." The late pastor, Dr. Stevens, in his book *Two Centuries Young*, gives a charming glimpse of the old country people who were wont to attend the services at this time—the men in their smock-frocks, sometimes standing all through the sermon lest they should fall asleep—the women in red cloaks and "coal-scuttle" bonnets—toiling in from Sutton, Fyfield, and Radley. A Sunday School was founded in 1808. Mr. Wilkins kept up the happy relations with the sister denomination, and a united service was held on Sunday evenings in the Congregational and Baptist chapels alternately.

In 1833, there was a considerable secession to a Strict Baptist church, founded by the Rev. W. Tiptaft, formerly vicar of Sutton. Mr. Wilkins, though himself what would now be considered a strong Calvinist, was often greeted with such expressions as "Oh, sir, you are in the dark! quite in the dark!" Many of the seceders, however, came back after a while.

In 1838, Mr. Wilkins secured the services of an assistant, Mr. R. P. Erlebach, of Hackney College, who removed in 1841 to Mere, in Wiltshire, where he was ordained. On October 3rd, 1842, Mr. W. F. Sharp, of Cheshunt College, was ordained at Abingdon as co-pastor. It is significant that instead of an address on Congregational principles, one was delivered by Rev. J. Sortain (C.H.), of Brighton, on "the origin,

perpetuity, and design of the rite of ordination." Mr. Sharp was speedily disabled by consumption, and died in his 25th year in his mother's house at Woolwich, September 18th, 1844. On this, Mr. Wilkins resigned the pastorate (the church voting him an annuity), and removed to Cheltenham, where he died January 14th, 1853, aged 81. He was blind for the last four years of his life (see portrait, *Evan. Mag.*, 1809).

On the same day as Mr. Wilkins preached his farewell Sermon, his successor, Rev. STEPHEN LEPINE, preached his first as minister of the church at Abingdon; and he was publicly recognised on July 22nd, 1845. Of Huguenot descent, he had been trained at Cheshunt, and had been pastor of the Countess's church at Basingstoke. Mr. Lepine took a prominent position in the town as a champion of civil and religious liberty. During his long ministry, nearly 600 persons passed through the church, and about 2,000 young people through the Sunday School.

The present chapel was erected in 1862, at a cost of £2,700, the foundation stone being laid on February 11th, and the building opened on October 16th. In 1865, considerable improvements were effected by removing three tenements in front of the chapel, and putting up an iron railing. Strange to say, by some inexplicable mistake, this was followed by the arrest of Mr. Lepine, and his committal to Reading Gaol, on a charge of encroachment. He was released on the next day, was cordially welcomed home by the townspeople, and recovered damages for false imprisonment.

In 1888, Mr. Lepine secured the services of Mr. Spedding Hall, of Hackney College; but in 1890, having completed fifty years in the ministry (forty-five of them at Abingdon), he resigned. Mr. Hall accepted a call to Kentish Town in the same year, and in 1895 removed to Creaton. Mr. Lepine remained at Abingdon till his death on April 27th, 1895, at the age of 82.

The Rev. T. E. M. EDWARDS, the next pastor, settled at Abingdon in 1891; but in the following year he resigned, and left the Congregational body, having adopted Unitarian views.

In 1893, he was followed by Rev. THOMAS PHILLIPS HOOKEY, of West Bromwich (studied at Nottingham; had held several previous pastorates), who remained as pastor till 1898, when he removed to Hallaton, Rutlandshire. In the time of grave anxiety and difficulty which followed Mr. Hookey's removal, the church received the most valuable aid from the services of Rev. Arnold Foster, B.A., of Hankow, then in England on furlough; and it was at his suggestion that the church invited the Rev. JOHN STEVENS, D.D., Litt.D. (studied at Gloucester Episcopal College; pastor at Great Totham 1879, Bungay 1884, Lancaster Road, Notting Hill, 1889, Union Chapel, Shanghai, 1892). In 1901 Dr. Stevens removed to Ilfracombe, and in the same year the church invited the present pastor, Rev. JAMES SHAW GRIFFITH, M.A., of Balliol College, Oxford, at the expiration of his theological studies at Mansfield College.

There are memorial tablets in the chapel to commemorate the services of Revs. W. Thresher, W. Wilkins, W. F. Sharp, and S. Lepine.

The church at Abingdon is honourably distinguished for the number of its members who have gone into the home and foreign field. Among them may be named James Giles, of New Amsterdam, missionary schoolmaster (died 1842); James Smith, Belgaum; Richard Fletcher, of Bicester; Richard Fairbrother; Edward Waite, M.A., now of Blackheath, and his brother Joseph, who died after a brief ministry at Cardiff (they were sons of Mr. Wilkins' daughter Virtue); Foster Lepine, formerly Congregational minister at Hadleigh, and now in the Established Church; Charles George Marshall, of Tripatoor; and especially the honoured missionary brothers, Revs.

William Edward Cousins, M.A., chief reviser of the Malagasy Bible, now resident at Oxford, and George Cousins, for 13 years tutor of the College in Madagascar, and now joint Foreign Secretary of the L.M.S. Neither of these last, however, went into the mission field direct from Abingdon. To these names may be added that of Mrs. Whitmee (Mary Jane Cousins), who died after a brief term of service at Tutuila, Samoa, in 1864.

The church at Abingdon formerly employed an evangelist for work in the neighbouring villages. Among those who held this post were Messrs. Kimm (1866-1871), Isaac Howes (1871-1877), H. E. Sadler (1880-1882), Stephen Silvester (1882), and Hawes (1889).

SUTTON COURTNEY.

Services were commenced in this village by Rev. W. Thresher, of Abingdon, in 1787. He met with great opposition, and on one occasion with personal violence; but his assailants were compelled to offer him a public apology. Money was left for the erection of a chapel by Miss Blgrave, and it was opened in 1793.

In 1832, the Rev. W. Tiptaft resigned the living of Sutton Courtney, and became a Nonconformist of an advanced Calvinist type. He was for a time allowed the use of the chapel, and held services there for six months.

At a later date, the services were conducted by the Abingdon evangelists. More recently Sutton has been supplied by students from Mansfield College. The building is in a very dilapidated condition, and a movement has been started for the erection of a new chapel.



CHINNOR CONGREGATIONAL CHURCH.

Chinnor.

This cause had its origin in an evangelical movement in the village about the middle of the eighteenth century, when a religious revival took place through the preaching in the fine old church of a clergyman named Jay. Unhappily he was succeeded, it appears, by a man of a very different type. Two stalwart witnesses for the truth, Messrs. Keen and Allnutt (whose direct descendants are members of the Congregational church to-day) appealed in vain to the authority of the Bishop, and when their efforts had failed, they gathered a band of worshippers around them in a building in the middle of the village, known as "The Bakehouse" (recently destroyed by fire). Prominent among this little community was a good man named Mead, who lived to be above ninety years old, was well known as "Father Mead," and is commemorated by a stone in the chapel graveyard. They derived great encouragement from the visits of travelling preachers, from Wales, London, and elsewhere. One of these was John Cennick, the "apostle of Wiltshire," who preached under a large pear-tree near the site of the present chapel. Much persecution arose, but one of the ringleaders in this, a lame man named Eustace, was converted by the services, and like Paul, began to preach the faith which once he destroyed. About this time the famous George Whitefield came on a visit to the village, and preached to large gatherings, a season of blessing long remembered. After Mr. Eustace's death, the work went on with varying success. For many years, we are told, the little band was "preserved in unity;" but they were unable to get a site for a permanent sanctuary. At last, through the exertions of a Mr. JOSEPH PAUL, who came to the village as a private schoolmaster, a chapel was built, and was opened for worship on August 1st, 1805. Within

six years it had become so crowded that it was necessary to enlarge it; and it was re-opened after extensive alterations on September 5th, 1811. Mr. Paul acted as pastor of the church, and is said to have "laboured in several villages with pleasing success." He was instrumental in founding the cause at Stokenchurch. Under the guidance of this young and energetic minister, the church made considerable progress, but towards the end of his pastorate, a division occurred, and resulted in the starting of a rival church, which met in the building now used as the manse. This secession, however, was of very short duration. (The second chapel was opened on June 26th, 1826.) In 1828 Mr. Paul removed to Broadstairs. He died in 1843, at the age of 66.

On April 28th, 1828, SAMUEL ALLEN was ordained to the ministry here, and it was probably at his settlement that the "split" was healed. Though an old man, Mr. Allen had had no previous charge. Converted in youth, he had applied without success to Lady Ann Erskine for admission into the Countess of Huntingdon's College. He became a sail-maker in London, but laboured zealously for many years as a local preacher. In the course of his business, he had to make the sails of the first missionary ship, the *Duff*, and was especially proud of having made "the first missionary flag that ever floated on the breeze." Mr. Allen's ministry at Chinnor lasted till 1833, when he died on August 17th, having preached only three days before. He was greatly beloved, and his decease "caused profound lamentation."

For seven years the pulpit was dependent upon occasional supplies, but about 1840 the Rev. JAMES RUTHERFORD became pastor. At this time the cause was greatly weakened by the mortality arising from the outbreak of "pestilential fever," and by the removal of influential families. Writing in 1841, Mr. Ruther-

ford says, "The past two years have been the most afflictive that we have experienced for a long season; calamity followed calamity, and we 'trembled for the ark of God.'" Yet he goes on to state that they were at peace among themselves, and that there was a membership of 166, with 200 children in the Sunday School. Under Mr. Rutherford's pastorate, a British School was founded.

In 1844 Mr. Rutherford accepted the charge of the church at Wymondham in Norfolk, and was succeeded at Chinnor by Rev. JOSEPH MASON. The new pastor had had a chequered career. In early life, it had been his wish to go on the stage; and he had been successively a revenue officer, a missionary to sailors, and a Seventh-Day Baptist pastor, and in 1833 had become Congregational minister at Mile End. Yet his ministry at Chinnor "stands out in the history of a favoured church, as unique; even to this day the older members speak of it as the most abiding and memorable." Mr. Mason resigned the charge in 1862, but continued to live in the village after his retirement, and died there September 22nd, 1870, aged 79.

The Rev. EDWIN GREEN, a native of the neighbouring village of Ewelme, accepted the charge in the year of Mr. Mason's retirement (1862). He had been a minister of the Methodist Association (1847), and subsequently in charge of the Congregational church at Marsh Gibbon (1856). Under his pastorate at Chinnor the chapel was restored at a cost of £500. In 1868 he removed to Seaford, Sussex, where he died February 5th, 1886, aged 65.

The next minister, Rev. BENJAMIN BOND, was at Chinnor till 1872, when he removed to Westhoughton, Lancashire. He died in 1895, aged 61. The Rev. JOHN ROBERT DIXON was here from 1873 to 1877, when he removed to Witheridge, Devon, and afterwards (1883) to Norton Fitzwarren, Somerset.

The present pastor at Chinnor, Rev. HENRY MUNTON, commenced his labours at Chinnor in 1879. The opening of his work "was signalled by many conversions among the young people;" and the number of young men who have gone out from this village church, and are now in honourable and trusted employment, is something remarkable. In 1884 a piece of land adjoining the chapel was taken on a long lease, and a schoolroom accommodating 200 scholars was built on the site. In 1888 the chapel was re-seated and thoroughly restored. In 1896 a misfortune befel the Nonconformity of Chinnor in the closing of the British School, in spite of the loyal efforts of a few supporters of the cause. In later years two class-rooms have been added to the schoolroom, so that the whole of the property has been utilised.

During the year 1904, the 25th year of Mr. Munton's pastorate was celebrated, and suitable presentations were made. Evangelistic services were followed by a gracious revival, and the church entered upon its centenary year with its roll of membership doubled.

I am indebted for many of the foregoing particulars to interesting papers with which I have been favoured by Mr. W. J. Brazell.

KINGSTON BLOUNT.

Mr. Paul, the first pastor of the church at Chinnor, is said to have given the site for a chapel here, and raised the funds for its erection. In 1862, the lord of the manor offered the ground on which the present chapel stands in exchange for the former site, which he required for improvements to his estate, and in 1863 the present building was erected. Under the pastorate of Mr. Mason, and for some time afterwards, there was a flourishing branch church here, but from various causes the congregations have fallen off during the last

20 years. Happily, however, the revived prosperity of the parent church has been to a large extent shared by Kingston, and the prospects for the future are very cheering.

Cottage services are also carried on by the Chinnor pastor in the neighbouring hamlets of Henton and Oakley.

Faringdon.

Several cases of Lollardy are recorded in this town as early as 1499. The only "conventicles" recorded here in 1669 were one of Baptists in the town, and one of Quakers in the adjoining village of Littleworth. Nor does any license appear to have been taken out in 1672. In 1715, however, there was an influential Presbyterian congregation, estimated at 150, of whom two held the rank of esquires, and four were gentlemen, "the rest tradesmen, farmers, and yeomen." The minister received £6 from the Presbyterian Fund. The pastor at this time was JOHN GUNTER, perhaps a son of Humphrey Gunter, fellow of Magdalen College, who was ejected in 1660, and became tutor to some private families in this neighbourhood. Mr. Gunter left in 1720, and was succeeded in 1721 by the Rev. JOSEPH DODSON, of Penruddock, a gentleman who is known to have held advanced theological views, and a sermon by whom gave rise to some amount of discussion. Mr. Dodson removed a few years later to Marlborough, and the Presbyterian cause at Faringdon probably came to an end soon after.

The existing Congregational church owes its origin to Mr. John Fidel, who came into the district from

Lincolnshire about 1760, being engaged in the erection of Becket House, the seat of Lord Barrington. He traced his religious decision to a sermon by William Romaine, into whose church he casually strayed one day while passing through the streets of London. When sent for on one occasion by Lord Barrington to transact some business on a Sunday, the good man respectfully declined, stating that it was contrary to his conscience to transact worldly business on the Lord's Day. So far from being offended at the sturdy Dissenter, Lord Barrington, himself of Nonconformist descent, showed him marked favour, and persuaded him to set up in business as a builder in Faringdon. Mr. Fidel made the acquaintance of Rowland Hill, who often passed through Faringdon on his journeys between London and Wotton-under-Edge. In 1783, Mr. Hill preached on a piece of waste ground opposite the site of the present chapel. Soon after, Mr. Fidel threw open part of his workshop for religious services, Rowland Hill preaching on the occasion of the opening. Among those who conducted services, the names are recorded of a Mr. Whitefoot, whom Rowland Hill had recommended, of a Mr. Brewer, and of the famous Cornelius Winter, of Painswick. In the absence of other supplies, Mr. Fidel himself preached; and this we are told he did with such pathos as often to bring the tears to the eyes of his hearers.

Mr. Fidel was summoned before the local magistrates, at the instance of a clergyman, for holding services without a license. He was threatened by some of the justices; but Lord Barrington smilingly intervened with the words, "Gentlemen, I see no fault in him; I think you must let him go."

A Mr. Benjamin Wase is said to have supplied here about 1790. About 1798 Mr. W. FRIEND began to hold services here and at Highworth in Wiltshire, about five miles distant. In 1799, according to the

church book, Mr. Fidel built a permanent chapel, but it was not opened till May 23rd, 1800, when the sermon was preached by Rowland Hill. On January 8th, 1801, Mr. Friend was publicly ordained at Faringdon; but soon after he confined his labours to Highworth, where he still was in 1805. A Mr. Holmes is stated to have supplied at Faringdon in 1803, and a Mr. Frome in 1805. On January 30th, 1806, Mr. Fidel died triumphantly after protracted sufferings at the age of 73. A grand-daughter of this excellent man became the wife of the late Mr. Oliver Gerring, who held office as a deacon of the church for more than half a century. A memoir of Mr. Fidel appeared in the *Evangelical Magazine* for December, 1806, from which many of the foregoing particulars are taken. At the date of his death, the services were being conducted by a Mr. Waring, who came in 1805, and left in May, 1808. In 1805 the Sunday School was started, the first teachers being paid. The manse and garden were bought in 1807 for £500. After Mr. Waring left, the pulpit was supplied by various preachers till 1810, when the Rev. DANIEL HOLMES, from Sudbury, commenced a ministry which lasted for twenty-seven years. On April 3rd, 1812, Mr. Holmes organised the church, when twelve members were enrolled. (There seems nothing to indicate whether this Mr. Holmes was the same who had acted as a temporary supply in 1803.) On November 18th, 1835, Mr. JAMES COPE (studied at Hoxton) was ordained as co-pastor with Mr. Holmes, who had become partially paralysed; and on January 11th, 1837, the latter, who had insisted on taking part in a service the evening before, entered into rest in his 73rd year. There is a tablet to his memory in the chapel.

Mr. Cope remained at Faringdon till 1838, when he removed to St. Austell. The pulpit was next supplied for six months by the Rev. THOMAS THOMSON

COLES, a gentleman who came to Faringdon, his *twelfth* charge, from Alfriston, and removed to East Grinstead, where he closed his ministry. In 1839 the Rev. WILLIAM SMITH, of Shaldon, settled at Faringdon; and in the following year the present chapel was built at a cost of £740. Mr. Smith removed to Hope Chapel, Weymouth, in 1844, and died there in 1887, aged 87.

Since this date the pastors have been:—

JOHN MARTIN STRONGMAN (studied at Highbury). Settled at Faringdon in July, 1844, and was ordained on November 27th, a new organ being opened on the same day. During the long pastorate of Mr. Holmes, the church had imbibed a strongly Calvinistic tone from his preaching, and Mr. Strongman not giving satisfaction on this point, lost several members to the Strict Baptists, against whose names in the church books he has written "Hyperised," or "thorough Hyper." He resigned in August, 1848, and went out as a colonial missionary to Hindmarsh, South Australia. After holding several pastorates in the colonies, he died at Melbourne in 1887, aged 71.

RICHARD SOPER. Came to Faringdon from York, September, 1848. Removed in 1855 to Totnes, where he died two years later, aged 71.

JOHN MORELAND. Came here from Hungerford in 1856; removed to Fowey in 1863; died in London in 1887, aged 82.

JAMES YOUNG (studied at Newport Pagnell). This gentleman had held pastorates at Orsett, Braunton, and St. Austell. He commenced his ministry at Faringdon October 12th, 1864. In 1868 he removed to Bovey Tracey, and held one or two other pastorates, the last being at Topsham, where he died September 9th, 1887, aged 69.

THOMAS CHARLES UDALL (studied at New College). Began his ministry here January 1st, 1869, and was ordained August 5th. Mr. Udall did an excellent work

at Faringdon, especially in connection with the village stations. In 1872, the old British schoolroom was purchased for £120, for the purposes of a Sunday School. On Mr. Udall's removal to his present pastorate at Dalston at the close of 1878, a valedictory meeting was held in the Corn Exchange, at which the vicar of the parish took the chair, and a presentation was made. A prominent figure in the church life at this period was that of the Rev. Henry Atley, formerly of Market Lavington, a son of Henry Atley, of Romford, one of Wilberforce's coadjutors in the movement for the abolition of the slave trade. Mr. Atley lived at Faringdon as a retired minister from 1870 till his death in 1882. He was a man of the old Puritan Calvinistic type, and had known Matthew Wilks, Rowland Hill, and William Jay. He died at Faringdon December 1st, 1882, aged 81.

J. WHALLEY. Settled here in 1879; removed to Michigan, U.S.A., in 1883.

JOSEPH HOWARD FRY (studied at Hackney). Had been acting as assistant minister at Hadleigh, Suffolk. Ordained at Faringdon, November 4th, 1883. Mr. Fry raised no less than £350 for the village stations during his ministry. He removed in 1889 to Sandbach, Cheshire, in 1897 to Wattisfield, Suffolk, and in 1902 to Union Mills, Isle of Man.

THOMAS WILLIAMS (studied at Nottingham). Pastor at Wistanswick, Salop (1870), whence he removed to Faringdon in 1889. On November 10th, 1890, Jubilee services were held, at which an historical statement was read by Mr. Oliver Gerring, the senior deacon, from which some of the foregoing particulars have been taken. In November, 1893, Mr. Williams removed to Portland, where he remained till 1896.

JASPER JOHN FREWING (studied at Bristol). Like his predecessor Mr. Fry, Mr. Frewing had been assistant minister at Hadleigh before settling at Faring-

don, where he was ordained May 4th, 1893, and where he remained till February, 1900, when he received a call to Thatcham.

JOHN TAYLOR (studied at Bristol). Formerly at Henley; settled at Faringdon towards the close of 1900.

One interesting feature in the history of this church has been the number of its members who have entered the ministry. Among these may be mentioned the Revs. Henry Perfect (of Dunstable, Witney, and Aspatria); Francis Smith (of Langford, Painswick, Bristol, Wilton, and South Molton); William Barnes (of Braughing); James Jeffries (of Peppard and Sherston); William George Davies (of Coleraine); and A. S. Hockett (of Fianarantsoa, Madagascar).

STANFORD.

The chapel here appears to have been erected in 1834, and to have been supplied for a time locally. On October 27th, 1847, a letter from Rev. J. M. Strongman, calling attention to the spiritual destitution of the villages round Faringdon, was read at the County Association meeting. In 1849, the matter was again brought forward by the Rev. R. Soper. As the result of these representations, the Revs. W. Legg and S. Curwen were deputed to visit the district, and confirmed the existence of a great spiritual need, while they reported that they had never met with villagers more eager to hear the Gospel, which, they said, was scarcely preached in any of the parish churches. The district was taken up by the Association in conjunction with the Home Missionary Society, and was put in 1850 under the care of Mr. Thomas Betty, who, however, left in the following year. In April, 1851, it is reported that "the Rev. William C. Fisher has been appointed by the Home Missionary Society to the Stanford station;" but this arrangement can only have continued for a very short time, as in October of the same year

Mr. Jollyman was in charge. Considerable friction followed, and the Home Missionary Society withdrew their support. Mr. Golding was in charge in 1853. In January, 1855, Mr. James Jeffries was appointed to succeed him, and continued in charge of Stanford, Shellingford, and Fernham till 1866, when he removed to Wheatley. Mr. Henderson next followed in 1867, but left in 1868, being followed by Mr. Cardwell from 1868 to 1870. Mr. A. S. Hockett was appointed in 1871. The records of this date are somewhat vague and conflicting. It would appear, however, that in 1872 separate evangelists were appointed for Fernham and Stanford, Mr. Hockett taking charge of the last-named station, while Mr. R. J. Broadbridge took his place at Fernham. In November, 1873, Mr. Hockett and Mr. C. A. Clothier, who had succeeded Mr. Broadbridge shortly before at Fernham, exchanged their districts by mutual consent. Since then the evangelists in charge of Stanford and Shellingford have been Messrs. A. A. Fricker (1877), Isaac Howes (1878), John Farnsworth (1882), W. Bew (1884), C. Willis (1892), and C. Ablitt (1897). The present evangelist, Mr. H. E. Cole, took charge early in 1901.

SHELLINGFORD.

The early history of this station was a stormy one. After open-air services had been held with good results by friends from Faringdon, a piece of ground suitable for the erection of a chapel was purchased from a neighbouring Methodist farmer. The squire of the parish, on learning this, endeavoured to persuade him to let him have the ground (the only land in the village which did not belong to himself); but the farmer manfully refused, in spite of the offer of a much higher price. After the tiny chapel was built (about 1830), chains were fastened round it in order to drag it down, but without success; the pulpit was thrown into the village pond;

the windows were broken; and threats were held out that the chapel should be blown up with gunpowder. One of the attendants, a man who had borne a notorious character before his conversion, threatened to keep watch for disturbers with a loaded gun; and after a while the molestation ceased.

At a much later date, Nonconformists were threatened with increased rent, and were denied a share in the allotments, which were under the control of the then clergyman of the parish. They met to consider the matter; and though the loss of the allotments was a serious thing to them, they unanimously resolved to continue their attendance at the chapel. This persecution had its usual effect in maturing an unusually strong type of religious character. Quite a number of local preachers and other Christian workers have begun their labours at Shellingford, and there are few in the village who do not attend some place of worship.

FERNHAM.

The chapel here, which is on the Hackney trust, was built in 1830. Services were first held in a cottage, the occupants of which were rewarded with eviction. A woman in the village, named Rachel Saunders, gave a sum of money, the reward of long and faithful service, towards the erection of the present building, adjoining which is a neat cottage, the residence of the evangelist.

Sunday School work has been carried on here in a somewhat peculiar fashion, the children attending the Church school in the morning and that at the chapel in the afternoon.

Fernham appears to have been under the charge of the same evangelist as Stanford from 1850 to 1872, when the two stations were separated. The first evangelist stationed here after this was Mr. R. J. Broadbridge, who was followed for a short time by Mr. C. A. Clothier and he again, by a mutual interchange of work

in November, 1875, by Mr. A. S. Hockett. In 1877 Mr. Henry Goddard, who had been converted through the agency of the mission fifteen years before, and had been working for some time as an unpaid helper, commenced the faithful labours which he continued till his decease in November, 1902. Mr. Goddard had seen changes in the pastorate of all the churches in the Association during his connexion with it. His rare personality added value to his service, and he was carried to his rest amid marks of respect from Anglicans as well as Nonconformists. Mr. G. Brice took charge of the Fernham station early in 1903, but resigned in the following year. Mr. E. C. Clack succeeded him in September, 1904.

UFFINGTON.

The foundation stone of the chapel here was laid on August 28th, 1878, and it was opened on February 3rd in the following year, the cost being £360. Unfortunately the foundation proved to be insecure, and as the result, the building became so dilapidated that from 1894 to 1897 the services had to be held in a cottage. In the latter year, however, the chapel, having been partially rebuilt, at an expense of £170, was opened on Good Friday.

GREAT COXWELL.

The foundation-stone of the neat chapel in this village was laid on June 7th, 1875. From 1878 to 1899 the services were carried on by joint supplies from the Congregationalists and Primitive Methodists; but the latter withdrawing from the arrangement in the last-named year, the congregations have been considerably diminished.

Frilford and Longworth Mission.

This mission may be described as a district church, the pastor having the oversight of four chapels, at Frilford, Longworth, Appleton, and East Hanney respectively. Two other chapels were at one time included in the mission, Wootton and Cumnor; but the first of these was made over to the Abingdon Wesleyan circuit in November, 1887, and Cumnor became a station of George Street, Oxford, in 1896.

The Mission was commenced in the year 1835 by Mr. Henry Leake, of Headington Hill, who was accustomed to spend a great part of his time preaching in the villages round Oxford. In that year he commenced to hold services at Longworth and Frilford. In 1840 a church was formed, and on September 28th in the following year, the chapel at Frilford was opened (having been built and endowed with £825 Consols by the late Mr. Thomas Floyd), while three days later Mr. Henry Smith began to act as evangelist, a post which he retained for forty-seven years. The chapel at Longworth was opened on September 13th, 1848, and that at Wootton on July 26th, 1850. In 1854 a British school was started at Longworth through the exertions of Mr. Thomas Dewe, an active supporter of the cause; and it has done good service ever since. The chapel and school here were endowed by him with £1,725. He also built a residence for the evangelist, who then acted as teacher of the school. In the same year the buildings of the Mission, with a piece of land at East Hanney, were put in trust. In 1861 Appleton Chapel, which was built in 1835, was taken over by the Mission, having been till that time a station of New Road, Oxford. The chapel at East Hanney was opened on May 29th, 1862.

During the latter part of Mr. Smith's work here, he enjoyed the aid of several successive assistants, more than one of whom has since taken a honourable place in the Congregational ministry. In January, 1889, Mr. Smith resigned through age and infirmity, and removed to Fenny Stratford, where he died January 28th, 1892.

The death of Mr. and Mrs. Leake, and the removal of other liberal supporters of the cause, led to an application being made in April, 1889, for a grant in aid from the County Association. This being given, the Rev. SAMUEL B. BLEAU, M.A., of George Town, Demerara, commenced a pastorate here, on July 1st in the same year, which lasted for exactly two years. Mr. Bleau subsequently became a minister of the Scottish Episcopal Church.

After a year's interval, the Rev. BROOKER DAVID WILLIAM GREGORY took charge of the mission in July, 1892. He had studied at New College, and had held pastorates at Cripplegate (1884) and Thetford (1887). He resigned on September 30th, 1895, and the church was for some months without a pastor. Mr. PHILIP WILLIAMS, of Brecon College, had charge of the mission from January to July, 1897; and on January 1st, 1898, Mr. ALFRED HUMPHREY COULDREY, the present pastor-evangelist, was appointed to the charge of the four stations.

Langford.

In this somewhat out-of-the-way village, situated on the borders of Oxfordshire and Gloucestershire, services were commenced in a barn about 1840, and a church was organised a few years later. The Rev. M. CUNNINGHAM, of Chedworth, Gloucestershire, took great interest in the infant cause, and became its first pastor

in 1846. In 1850 the chapel was built at a cost of about £200, on a site given by the late Mr. James Tombs. It was opened on July 12th, 1850, and was conveyed by Mr. Tombs to trustees on August 15th, 1853. The disused barn was adapted for the purposes of a school-room. At that time Nonconformity was much stronger than now in the district, which has suffered terribly from the agricultural depression of recent years. Mr. Cunningham resigned the same year.

The Rev. HENRY LARTER was the next pastor. This aged minister, originally an itinerant missionary, had been labouring for 27 years in the neighbouring town of Highworth, Wilts, from which he removed to Maiden Newton, Dorset. In 1853 he accepted the charge of the church at Langford, and held it till his death in 1862, at the age of 70.

From 1862 till 1871, the church was in the charge of FRANCIS SMITH, a most energetic and laborious pastor, who was accustomed to preach three times every Sunday, besides holding three or four week-night services. "In the week before he broke down with a serious illness, he had walked fifty miles, and preached seven times." During his pastorate, the chapel and manse were renovated. In 1871 he removed to Painswick and afterwards held pastorates at Gideon Chapel, Bristol, at Wilton, and finally at South Molton, from which charge he retired in 1895. He died at Bradford-on-Avon, July 9th, 1900, aged 68. The next minister, Rev. BENJAMIN SACKETT, had been a Methodist local preacher, and afterwards lay pastor of the Congregational church at Felkham. During his stay at Langford, the manse and school were put in trust. In 1877 Mr. Sackett accepted an invitation to Witney (see further under that heading), and was followed at Langford in the same year by Rev. CHARLES WRIGHT, who remained at Langford till 1881, when he became assistant minister to Rev. J.

Hart, of Guildford, becoming afterwards minister at Epping (1884) and East Cowes (1898).

The Rev. JOHN STAMP GRANT held the pastorate from 1881 to 1883, when he took the charge of the church in the neighbouring town of Fairford, Gloucestershire. Thence he removed to Nuneaton in 1890, and in 1902 to Chapel End, Atherstone. Next came Rev. EDWARD AUSTIN from 1883 to 1887—afterwards of Timaru, N.Z. (1889), Marsh Gibbon (1891), Widnes (1895), and Whitstable (1898). On his removal, Mr. JAMES GARNER, who had been labouring as an evangelist under the Surrey Congregational Union, removed to Langford, and took the oversight for the next ten years, labouring under increasing difficulties from the cause above referred to. In 1897, Mr. Garner left for Pyecombe, Sussex, after which the pulpit was supplied for some time by students from Mansfield College. At the close of 1900, Mr. W. ANGEL settled at Langford as lay-pastor.

FILKINS.

This village appears to have been one of those which had come into a peculiarly degraded state at the beginning of the nineteenth century. A neighbouring squire harboured prizefighters, and "it was dangerous when they were in the village for any young fellow to be seen in Filkins street. There were only two things to do—to fight or run." It was here that Lord Brougham climbed a ladder in the poorhouse, and found an old man dying on a heap of filthy straw in an attic. "We must change all this," said his lordship, and soon after, the new Poor Law was introduced.

In this then unhappy parish a Baptist chapel was erected, and was put in trust in 1832. The congregation having declined, it was sold to the trustees of Langford Chapel by consent of the Charity Commissioners in 1887, and has since been regarded as a branch church of Langford.

Oxford.

It is not within the province of this work to make more than a passing allusion to the Oxford work of Wycliffe and the early Reformers, or to the palmy days of Puritanism in Oxford—the period when the Royalist heads of houses had fled, when Oliver Cromwell was chancellor of the University, and when John Owen and Thomas Goodwin, “the two Atlases of Independency,” were Vice-Chancellor and President of Magdalen. It may be noted, however, that some prejudiced or ill-informed persons speak as though the time of the Puritan ascendancy had been a sort of reign of Boeotian dulness at Oxford. As a matter of fact, men like Bishops Wilkins and Sprat, Dr. Whitby and Dr. South gained their theological learning during this period; while Sir Christopher Wren, John Locke, and Robert Boyle were pursuing their studies at the same time, and Gale, the philologist, Ward the mathematician, Pococke, the greatest Oriental scholar in Europe, not to mention John Howe and Stephen Charnocke, were also in the University. In a word, the best scholarship of the Caroline age was trained under Puritan auspices.

At the Restoration, of course, a clean sweep was made of the Puritan heads and fellows of colleges, who were all ejected in 1660. Among the principal of those then dispossessed were Daniel Greenwood, D.D., Principal of Brasenose, and at one time Vice-Chancellor; Edmund Stanton, D.D., President of Corpus Christi; Francis Howell, M.A., Principal of Jesus; Thankful Owen, M.A., President of St. John's; Thomas Goodwin, D.D., President of Magdalen; John Goddard, M.D., Warden of Merton; Henry Langley, D.D., Master of Pembroke; Francis Johnson, Master of University College; Christopher Rogers, D.D.,

Principal of New Inn Hall; Thomas Cole, M.A., Principal of St. Mary's Hall; Ralph Button, B.D., Orator to the University; and many others, eminent alike for learning and piety.

The state of things at Oxford after the Restoration was of course intensely unfriendly to Nonconformity. Nowhere was it more detested than in the precincts of the ultra-loyal and High Church university. Yet if we may believe a letter from Vice-Chancellor Mews, preserved in the State Papers (Dom. Chas. II. cccv. 118), it was still so strong that on the issue of the Declaration of Indulgence in 1672, it was hoped that permission might be obtained to hold services in St. Peter-le-Bailey, a project against which he strenuously protests. The proposed preacher at St. Peter's was Thomas Gilbert, B.D., of St. Edmund's Hall, ejected in 1660 from the sequestered living of Bridgnorth in Shropshire, presented by Philip Lord Wharton to the living of Over Winchendon, Bucks, and again ejected from that living in 1662. Calamy tells us that on one occasion he compelled Dr. South to confess himself worsted in argument; also that "he had all the schoolmen at his fingers' ends; and, which was a little unusual, took great delight in poetry, and was a good Latin poet himself. He spent the latter part of his time in a private life in Oxford, where to the last he met with much respect from Dr. Hall, Bishop of Bristol, Dr. Bathurst, Dr. Jane, and others, who were fit judges of his real worth. He died July 15th, 1694, aged 83." Although Dr. Gilbert did not secure the use of St. Peter-le-Bailey, he received a license to be "a general Congregational teacher," i.e., to preach in any licensed place. He opened a meeting-house in St. Peter's parish in 1687.

Another license was granted to Robert Rogers "to be a Congregational teacher in his own house," which was licensed for worship, as was also the house of

Michael Mercer in "Magdalene parish." Calamy says that Rogers had been ejected from the living of "Silsam" in Oxfordshire, a name I cannot trace. Walker has a scornful reference to him, calling him "the son of a miller," and "a very dunce."

A license was also taken out by Robert Pawlyn to hold Presbyterian services in the house of Anthony Hall; and Lawrence King and Richard Titmarsh or Tidmarsh, whose name appears in the register of the General Baptist Assembly held in London, 1689, were licensed to hold Baptist services in the house of the latter (see Entry Book 38a Dom. Chas. II., pages 33, 50, 129, 228, 278). The Baptists seem to have had a footing in Oxford as early as 1618, when Vavasour Powell, of Jesus College, is said to have founded a society.

From time to time we have glimpses of the continuance of Nonconformist worship in Oxford. Antony a Wood says that Richard Stretton, M.A., sometime chaplain of New College, "held forth among the godly in an antiquated dancing school without the North Gate of Oxon" in the winter of 1689; and he goes on to state that "afterwards this meeting was removed to St. Ebbe's parish, where it now (1691) continueth, and is carried on by a certain person who hath received some education at Cambridge." Stretton was a Presbyterian, but the St. Ebbe's meeting seems to have been a Baptist one. Dr. Edmund Calamy tells us of himself that "his first labours (in 1691) were among the Dissenters in Oxford and the surrounding villages." A meeting-house was opened by Richard Claridge in Titmouse Lane, near the Castle, in 1692.

In 1715, the fury of the Jacobite party in Oxford was aroused by the celebration of the birthday of George I. (May 28th) by a Hanoverian banquet. That evening, "a great mob of scholars and other inhabitants of Oxford rose and gutted, as they called it, the Presby-

terian meeting-house, breaking all the windows, and carrying away the doors, benches, wainscot, and seats, with which they made a bonfire" (Bogue and Bennett, *History of the Dissenters*, iii. 120). The next day the Tory party publicly celebrated the Restoration of Charles II. (which fell that year on a Sunday) with such riotous demonstrations that martial law had to be proclaimed. The Quaker meeting-house was wrecked, and the Baptist one damaged. The epigram of Dr. Trapp, in reference to the King's sending a troop of horse to Oxford to show "how much that learned body wanted loyalty," and about the same time a present of books to Cambridge, indicating "how much that loyal body wanted learning," was met by a retort on behalf of Cambridge, written by Sir William Browne. The true lesson of the incident. it was affirmed, was that while "Tories own no argument but force," the Whigs "allow no force but argument."

A commission was appointed by Lord Townshend to inquire into the damage done during the pious rejoicings of the High Anglican party; and compensation was awarded for the injury inflicted at Oxford and elsewhere. The damage done to the Presbyterian meeting-house was assessed at £108 17s. 11d., and that to the Baptist one at £17, while several private persons received sums amounting to £20 10s. 4d. for damage done to their houses and goods.

With the aid of the compensation awarded by Government, and of contributions from Nonconformists in various parts of the country, a new building was erected, on the site of the present New Road Chapel; but it was then hidden behind a row of cottages, and approached by a narrow passage. The St. Ebbe's meeting-house was restored, and at a later date was used as a schoolroom by the New Road congregation. The two churches now agreed to join on the basis of open communion, and the new chapel was opened in 1721.

Oxford.—New Road.

An account of Congregationalism in Oxford would not be complete without reference to the story of this ancient Nonconformist cause, which, though now known as Baptist, is practically the mother church of Congregationalism in the city and neighbourhood.

According to a MS account in Dr. Williams' Library, the congregation at the Presbyterian meeting-house in 1715, the year of the riots, was estimated at 150, of whom only one is described as a "gentleman," the rest as "tradesmen." Four had votes for the county and eleven for the borough. The pastor was WILLIAM ROBY, who received the unusually large sum of £21 per annum from the Presbyterian Fund. On the union of the two churches Mr. Roby continued to act as pastor, and preached at the opening of the new building from 1 Kings viii. 17. His ministry does not seem to have been a prosperous one, though Mr. J. H. Hinton can scarcely have been correct in saying, in his memoir of his father, that public services ceased in 1730, and only a small prayer-meeting was held after that date. For when Mr. Roby died in 1734, he was succeeded by a Mr. SNASHALL, and he again by Rev. SAMUEL PARKS, who removed after four years to Bicester. RICHARD HARRISON next held the pastorate for one year, and resigned in 1741.

The services now seem to have been entirely discontinued for a time. In 1743 we are told that public preaching was re-established once a month, and that the Lord's Supper was observed three times a year. But soon after this, the building was closed altogether, and only "two or three" met in a private house, to pray and read Dr. Owen's sermons together. Those who are acquainted with the references to Oxford in

the religious literature of the eighteenth century, and with the way in which Nonconformist services were regarded by the undergraduates, who could not allow even a Quaker funeral to pass without ridicule and disturbance, will understand something of the moral courage that must have been required to continue services at all. It did seem as if for once persecution and social ostracism had been completely successful.

The influence of the Methodist revival, however, told by degrees on the remnant of the Oxford Nonconformists. Dr. Thomas Gibbons, in his MS diary, under date September 19th, 1760, mentions Mr. HICKES as "the present minister" at Oxford. In 1764 public services are said to have been partially resumed, and soon after the church seems to have owed something to the efforts of an eccentric personage, who became minister in charge, though he was probably never the recognised pastor.

In 1760, two or more bishops of the Greek church visited England, and to the intense disgust of the prelates of the Establishment, "procured a subsistence by putting to sale their episcopal powers," and conferring the privilege of apostolic succession on those who were willing to pay the price. Among those who were ordained by them was a young man named WILLIAM AUGUSTUS CLARKE, who claimed in virtue of this ordination the status of a clergyman, but who ultimately embraced Baptist views, and ministered to the little remnant at Oxford. The author of a MS account of the "State of the Dissenting Interest," dated 1772, and preserved among the Evans MSS, says, "At Oxford there is no settled minister. The person, one Clark, who officiates there now, at present professes himself a Baptist. Some years ago he was ordained by a Greek Bishop. After various changes, he was lately baptized most ridiculously (by a weak Brother) in his canonical robes. He appears to be an unsettled irregular man.

and of a dubious and suspicious character." The "weak Brother" was Rev. Thomas Davis, of Reading, a worthy man who scarcely deserved the name, and the baptism took place apparently at Reading on August 9th, 1772, when eight of his Oxford friends were baptized with Mr. Clarke.

Mr. Clarke's after career was still more peculiar. About 1773 he left Oxford to become minister of the Baptist church at Red Cross Street, London. In 1780, he took an active part in the Protestant agitation which culminated in the Gordon riots. After a stormy pastorate, during which his church was weakened by two secessions, he removed to Ireland, and thence to America. He returned to England in 1797, and was still living in 1810.

In the year 1780 a determined effort was made to resuscitate the Oxford church, of which there were only two members surviving. After much prayer and deliberation, a meeting was held on November 16th, in the presence of several ministers, at which a church covenant was signed by 13 members, five of whom were Baptists. The lead in this movement was taken by the Abingdon Baptist minister, Rev. Daniel Turner, M.A.; and from his sermon preached on this occasion, it appears that Mr. WILLIAM MILLER was recognised as pastor at New Road. Soon afterwards, however, we find the position occupied by Rev. EDWARD PROWITT, who started a Sunday school, which was one of the earliest in England. At the beginning of 1787, however, he resigned the charge, having embraced unorthodox views.

The ecclesiastical position of New Road at this time was a little peculiar, and is well defined in the covenant of 1780 by the words, "A Protestant Catholic Church of Christ." Mr. James, in his *Presbyterian Churches and Charities*, speaks of it as the only instance of one of the old Presbyterian churches becoming a Baptist

one. But it has always retained a certain trace of Presbyterianism in the conduct of church affairs. Although the minister has now to be a Baptist, the communion is open in the widest sense to Pædobaptist members. And although the church joined the Oxfordshire Baptist Association upon its formation in 1802, the name is included in the denominational lists given in *Congregational* periodicals, down to and even after the foundation of the "New Meeting" at George Street.

On January 20th, 1788, the church invited Mr. JAMES HINTON to be its pastor, and on June 11th of the same year he was ordained. He was the son of parents connected with the Congregational church at Buckingham, but joined the Baptist church at Chesham, during his apprenticeship there. He studied at Bristol, and took the degree of M.A.

During the early portion of his ministry, Mr. Hinton met with such violent opposition from the undergraduates, as rendered it at times impossible to continue the services. On some occasions, too, when holding services in neighbouring towns and villages, he narrowly escaped with his life from the fury of the mob. This was especially the case at Woodstock, where he and some friends were attacked as "Jacobins" by some Irish soldiers, and one of the party was severely injured. Mr. Hinton's firm and conciliatory spirit, however, ultimately disarmed opposition, and won him the respect of all. His labours were abundant, in spite of the fact that his health was weak and precarious; and in addition to the care of the church, and his services in the villages, he superintended a large boarding-school. During his ministry, the membership rose from 25 to 200, and seven young men entered the ministry from his church.

On August 16th, 1798, a new chapel, built at a cost of £700, and seating 500, was opened on the site of the old one, which only seated 200. The cottages in front

were demolished, and the building was thrown open to New Road, then recently constructed. Various improvements were effected in 1802; and in 1819 the building was enlarged to its present area, at a cost of £1,600. The first Sunday School magazine in England was issued during Mr. Hinton's pastorate for the school at Oxford.

The enlargement just now referred to was due to the great popularity of the Rev. JENKIN THOMAS, who was ordained as co-pastor with Mr. Hinton on October 7th, 1818. Mr. Hinton died while on a visit to his son (afterwards his biographer), Rev. John Howard Hinton, of Reading, July 28th, 1823.

The Rev. WILLIAM COPLEY, of Watford, was recognised at Oxford November 24th, 1825. In 1830, serious differences arose among the members of the church, and on July 28th of that year, seven years to the day after Mr. Hinton's death, it was resolved by a section of them to form a church on Pædobaptist Congregational lines. The further history of this movement will be found under "George Street."

The church was further weakened under Mr. Copley's ministry by a Calvinistic secession under the influence of Rev. H. B. Bulteel; but it has continued to take an active place in the ranks of Oxford Free Church life, under the successive pastorates of Revs. BENJAMIN GODWIN, D.D. (1837-1846), EDWARD BRYAN (1847-1854), WILLIAM ALLEN (1854-1874), JOHN PYER BARRETT (1875-1882), and JAMES DANN, the present minister (1882-).

Oxford.—George Street.

After the secession from New Road in 1830, as above described, a building committee was formed (1831); but it was not till April, 1832, that a suitable site was obtained. The foundation stone was laid on

May 11th, and the chapel was opened on November 8th in the same year. It is curious to read that the attendance was affected, not only by bad weather, but by the visit to Oxford on the same day of the Duchess of Kent and the Princess Victoria. The opening sermons were preached by Revs. J. Leifchild, F. Steane, and J. Clayton. The site cost £1,400, and the building expenses came to about £2,000 more, of which £500 was contributed by Mr. Thomas Wilson, of London. Although a certain amount of friction had marked the earlier stages of the secession, it is gratifying to record that Mr. Copley took part in the opening services, and contributed to the building fund, and that his church put on record their sincere desire for the welfare and prosperity of the new church.

The first church meeting was held, and the covenant signed, on December 2nd, 1832, under the presidency of Dr. Henderson. At this time Dr. Pye Smith was conducting the services, which were carried on for some months by these two ministers, aided by Dr. Raffles, Rev. A. Reed, and other leaders of Congregationalism. The church received invaluable assistance from Mr. Samuel Collingwood, Comptroller of the University Press, who became one of its earliest deacons.

In October, 1834, an invitation was given to the Rev. James Hill, and his recognition service took place on Christmas Day. The succession of ministers has been as follows:—

JAMES HILL. Studied at Gosport; ordained as a missionary to India July 19th, 1821. As pastor of Union Chapel, Calcutta, he took an active part in the movement for the abolition of suttee, and gained the esteem of Lord William Bentinck. He is said to have resigned his charge at Oxford, December, 1838, though the last time he signs the church book is in November, 1837. After a short pastorate at Salford, he removed

to Clapham, where he remained till 1862. In 1860 he was chairman of the Congregational Union. In 1863 he accepted a pastorate at Hove, which lasted about three years. He died January 12th, 1870, aged 74.

ELIEZER JONES. Son of a minister at Denbigh; studied at Carmarthen; ordained at Castle Street Chapel, Swansea, in 1828; removed to Rodborough, Gloucestershire, 1832, and to Oxford, June, 1840. He took a prominent part in controversy against the Tractarian school. Resigned January, 1844, and afterwards held pastorates at Morley Chapel, Plymouth (1844) and Tacket Street, Ipswich (1856). He resigned the latter charge owing to infirmity and partial blindness in 1873, and died at Acton July 25th, 1883, aged 73. (See portrait, *Evan. Mag.*, December, 1858).

JAMES SPENCE, M.A. (afterwards D.D.). Born at Huntly, Aberdeenshire, and studied at King's College, Aberdeen, and Highbury; ordained at Oxford, July 3rd, 1845. His ministry here was signally successful, but his health began to fail; yet it was not until two physicians had expressed the opinion that a lengthened residence in Oxford would probably prove fatal, and his brethren of the Association had taken the unprecedented step of passing a resolution urging him for his own sake to resign, that he left Oxford, and removed in 1848 to Cannon Street, Preston. He was afterwards (1854-1867) the popular and successful minister of the Poultry Chapel, London, and for a short time of the Old Gravel Pit Chapel, Hackney, which charge he resigned in 1870. From 1868 till his death, he was editor of the *Evangelical Magazine*, and was also the author of several works, mostly expository. He died February 28th, 1876, aged 65. (See portrait, *Evan. Mag.*, January, 1856).

JOHN TYNDALE. Studied at Homerton; first charge (1842) at Needham Market, Suffolk. Settled at Oxford March, 1849. Resigned owing to serious ill-health

April 4th, 1853, and took a small charge at Sherborne, Dorset, where he died July 19th, 1856. He wrote several devotional works.

JAMES COLLIER. Formerly a Wesleyan minister. Recognition services at George Street, February 16th, 1854. Resigned August 6th, 1857, and removed to Huddersfield. Afterwards at Earlsheaton, Dewsbury (1863-1874). Died at Manchester in 1891, aged 76.

DAVID MARTIN. Studied at Newport Pagnell; held pastorates at Creton (1841), and Charles Street, Drury Lane (1848). Recognition service at Oxford, September 15th, 1858. Mr. Martin originated the work which led to the formation of the causes at Cowley Road and Temple Cowley. He closed his Oxford ministry at the end of 1879, and died in London, January 13th, 1885, aged 70. (See portrait *Evan. Mag.* Nov., 1867).

GEORGE J. BURCH, M.A. Studied at Cheshunt; was assistant pastor to Eustace Conder, of Leeds (1879-1882). In the latter year he received an invitation from the church at George Street, and commenced his ministry on June 10th. During his brief pastorate, the church was restored at a cost of nearly £300. Resigned May 25th, 1885, and afterwards became Examiner in Natural Science, and author of several works on electricity and kindred subjects.

ROBERT HARLEY, M.A., F.R.S. Studied at Aire-dale; held pastorates at Brighouse (1854) and Leicester (1868), and was afterwards Vice-Master of Mill Hill School (1872), and then Principal of Huddersfield College. His ministry at George Street began February 1st, 1886. He received the honorary degree of M.A., on which occasion the Public Orator gracefully alluded to his attainments as a mathematician and scholar. Resigned January 12th, 1890, and removed to Australia, where he held a short pastorate at Pitt Street, Sydney. On his return to England, he became pastor of Heath Church, Halifax (1892), which he resigned in 1894, and

has since lived as a retired minister in London. After Mr. Harley's resignation the church was three years without a pastor.

ARTHUR ROBERT EZARD. Commenced his ministry at Hannah Street, Cardiff (1888); began his pastorate at Oxford at the end of 1892 (recognised February 12th, 1893); resigned December 13th, 1896, and removed to his present charge at Dewsbury.

JAMES ROBERTSON, M.A. Studied at Airedale; pastor at Bar Church, Scarborough, 1884; commenced his ministry here in 1898.

An honoured member of this church for many years was the Rev. J. Legge, D.D., the illustrious Chinese scholar and missionary (died 1897). He was the first Chinese professor in the University of Oxford.

A commanding site, opposite St. John's College, has recently been secured with a view to the erection of a new church. On this site there still stands the original Friends' meeting-house in which William Penn preached.

CUMNOR.

Services appear to have been commenced here about 1845, in connection with the Frilford and Longworth Mission. They were at first held in a shed, which was gradually converted into a (rented) chapel of a very primitive description. In 1896 the station was transferred to the care of George Street Church, and a new building was erected on a piece of ground purchased from the Earl of Abingdon.

TEMPLE COWLEY.

The first chapel here was built during the pastorate of the Rev. David Martin, and he and Mrs. Martin collected most of the money for its erection. A commodious school-chapel has recently been erected, and the Rev. J. T. Davies, B.A., of Mansfield College, has been appointed assistant minister, to take charge of the work here and at Cumnor.

Oxford.—Cowley Road.

The church here, situated in the growing suburb of St. Clement's, was started in the year 1868, as the result of the efforts of the Rev. David Martin. Services were commenced in a warehouse belonging to Mr. E. Radbone, for some years a deacon of the church. A chapel was afterwards built at a cost of £1,500. This is now used for the flourishing Sunday School. In 1869 Mr. ISAAC SCAMMEL, of New College, began his ministry here, and a church was formally constituted with 31 members, on April 22nd, 1870. In 1872 Mr. Scammel removed to Redditch, and was followed at Cowley Road in 1873 by Rev. KEITH WALDEN (studied at Nottingham), of Ware. The foundation stone of the present building was laid by Hugh Mason, Esq., M.P., on May 27th, 1880. In the same year Mr. Walden removed to Halifax, and remained there till 1893, when he entered on his last pastorate at Queen's Road, Brighton, where he remained till 1898. The opening services of the new building at Cowley Road were held on June 23rd, 1881, when the Rev. Joshua Harrison preached. The cost (including site) was £6,000. The next minister, Rev. JOHN STROUD WILLIAMS (studied at Richmond), who had been a missionary in India, and had held pastorates at Welshpool (1878-1881) and Mold (1881-1883), settled at Cowley Road in the last-named year, and held the pastorate till his removal to Swindon in 1890. He was succeeded in 1891 by Rev. FRANK WILLIAM COLLYER (studied at Springhill), from Daven-try, who was pastor from that time till 1896, when he removed to Sutton Coldfield. The present pastor, Rev. EDWARD JOHN HAMMOND, accepted the charge in 1897, after labouring from 1884 to 1892 at Gomshall and

Felday, and then as assistant minister to Rev. W. Houghton, of Guildford.

MARSTON ROAD.

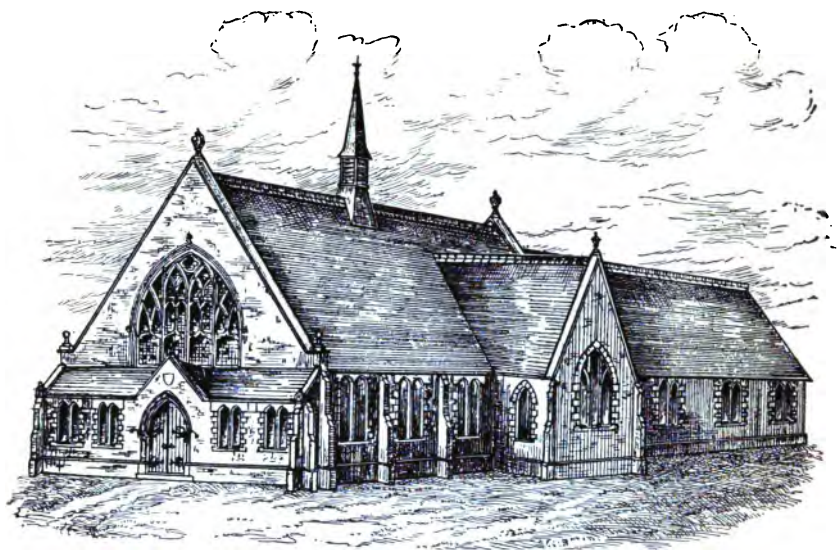
Services were commenced here in 1885, and are held in a chapel which is the property of Cowley Road Church.

MARSTON.

The services in this village were commenced in 1884, and are held in the Workman's Hall, by permission of the trustees.

Oxford.—Summertown.

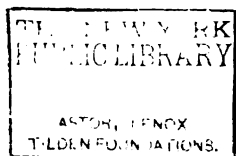
Services were commenced here in the year 1838, by some leading Oxford Nonconformists who were concerned at the growing power of the Tractarian movement. Summertown, now a rising suburb of Oxford, was then but a village. It was held as a preaching station of George Street for several years. Mr. D. M. EVANS, of Carmarthen College, and afterwards of Spring Hill coming and settling at Oxford, he preached among other places at Summertown, where his services met with so much acceptance that in 1843 22 members detached themselves from the parent body to form a church under his ministry. The foundation stone of the first chapel was laid by Mr. Evans on February 27th, 1844, and the opening sermons were preached on May 23rd by the Rev. H. B. Bulteel, who had recently seceded from the Establishment, and by Rev. Octavius Winslow, of Leamington. Mr. Evans' ministry came to a close in October of the same year.



**SUMMERTOWN CONGREGATIONAL CHURCH
(WITH PROPOSED EXTENSION AND SCHOOL-ROOMS)**



THE OLD CHAPEL AT CUMNOR.



In 1845, Rev. G. W. E. BROWN, of Woolhampton, began his ministry here, and his recognition service was held on Midsummer Day; but in April, 1847, "not being encouraged in his work," he removed to Pheasant's Hill. The church seems to have been without a pastor for nearly five years after this.

In December, 1851, Mr. HENRY BAKER, of Hackney College, accepted the charge. Mr. Baker had left the College through ill-health. In March, 1854, he removed to Union Chapel, Lewisham, where he laboured till 1867. He died at his native town of Bicester, June 4th, 1871, aged 43.

The next minister, Rev. EDWARD ELLIS, M.A., commenced his ministry in 1854, and resigned the charge in May, 1860. The name of WILLIAM GANDY, from Sale, near Manchester, appears in the church books as pastor from January, 1861, to June, 1863, after which the church was without a minister till 1871, when the name of OLIVER BRAND appears as in charge. Mr. Brand was still here in 1873; but in October of the following year the Rev. CHARLES HIGGINS, from Bristol Institute, began a ministry which lasted for nearly twelve years. During this time the chapel was restored and repaired, and a new school and vestry was erected at the cost of nearly £200.

In October, 1886, Mr. Higgins resigned the charge, and the church was again for some time shepherdless. The pulpit was supplied at first by local preachers, and then by the students of Mansfield College, one of whom, Mr. T. W. Hodge, acted as student-pastor for some months. It was now resolved to erect a new chapel on a more eligible site, and to make use of the old one as a schoolroom for the time being. In 1892 the Rev. J. BRANWHITE FRENCH, who had been attending the Mansfield Summer School of Theology, undertook the charge of the church, and threw himself with energy into the building scheme. Mr. French had entered the ministry

in 1854, after studying at Cheshunt, and had held pastorates in eight successive churches, but had been without a charge since 1885. On the morning of February 22nd, 1893, however, he was found dead in bed, with a hymn-book open before him, and his finger resting on the words:—

Go labour on in patient faith ;

The time is short, the end is near ;

“ Go work for Me,” the Master saith ;

“ Why stand ye all day idle here ?”

The foundation stone of the new chapel was laid on June 13th, 1893; and in September of the same year the Rev. BENJAMIN MACFARLANE EASON, M.A., commenced his work here on the conclusion of his studies at Mansfield College. Mr. Eason removed to Londonderry in January, 1902, and in the same year the next pastor, Rev. ARTHUR SHAW WELCH, M.A. (studied at Lancashire College), who had been pastor at Southport (1882) and co-pastor at Shanklin (1900) accepted the charge of this church. Mr. Welch resigned in 1904, owing to ill-health.

The cost of the present building, including the land, was estimated at £1,600. The site includes ground for a schoolroom, and for an extension of the church.

Tetsworth.

Early in the nineteenth century, a private school existed in this village, then a place of greater relative importance than now, standing as it did on the great coach-road between London and Oxford. The principal of this school seems to have been a pious clergyman, and a sermon preached by him led to the conversion of a youth named ISAAC CATERER, a native of the village,

who was an usher in the school, and who up to that time had been under the influence of sceptical opinions. Young Caterer began to hold services, and about 1820, when he was 25 years of age, he gathered a congregation in the village. At this time, or soon after, he had himself become principal of the school. A chapel was built in 1823, and a Sunday school started in 1824. Mr. Joseph Aldersey, of London, was a considerable benefactor to the church in these early years. Mr. Caterer continued to act as minister till 1828, when he removed to Peppard (which see).

The above account is mainly taken from a biographical sketch of Mr. Caterer in the *Congregational Year Book*, but there seems some reason to think that services were held in the village prior to Mr. Caterer's conversion.

The next pastor, Mr. JOHN JONAS MARK, was here but a very short time, as he closed his ministry July 14th, 1829, when he removed to Stokenchurch. Mr. EDLAND, of Wantage, immediately followed him, and was minister till 1838. Mr. J. HARCOURT was next minister from November 19th, 1838, till April 1st, 1842. On the 25th of the last-named month, the Oxfordshire and West Berks Association appointed a committee to inquire into the condition of Tetsworth and some neighbouring villages, with a view to the selection of an evangelist or pastor. Two days later, the committee visited Tetsworth to make inquiries, and as a result a letter was written to Dr. Matheson, secretary of the Home Missionary Society, asking him to recommend "a missionary of respectable talents" for Tetsworth and Watlington. Dr. Matheson recommended Mr. JOHN YOUNG, a student from Cotton End, who first preached at Tetsworth on July 3rd, 1842, and on the 17th of the same month resumed the services at Watlington, which had been discontinued for some time. He settled here at the beginning of September. In July, 1847, Mr.

Young removed to Chulmleigh, Devon. He afterwards held pastorates at Shepton Mallet and Topsham, retired from the ministry in 1873, and died at Bath August 25th, 1880, aged 68. He was immediately followed at Tetsworth by his brother, the Rev. JAMES YOUNG, formerly pastor at Marsh Gibbon. This gentleman was a Baptist, and although infant baptism was administered in his stead by neighbouring ministers at Tetsworth, the Association, in pursuance of a resolution dated October 10th, 1848, declined to continue its grant, on the ground of Mr. Young's views. The Sunday School, which had ceased for a time, was re-started on February 1st, 1852. After about nine years' services, Mr. Young resigned in September, 1856, and removed from Tetsworth to take charge of a church at Creek St. Michael, near Taunton.

In October, 1857, Mr. HENRY COPE, who had seceded from the Wesleyan body, took charge, after six months' probation, of the church at Tetsworth. He was ordained on the 29th of the same month; but the Association declined to re-admit the church. In October, 1858, Mr. Cope removed to Watton, Norfolk. The chapel was enlarged and repaired in the following year; and in September, 1860, another seceder from the Wesleyan Body, Mr. E. W. MELLONIE, became minister of the church at Tetsworth; but although some of the leading local ministers took part in his ordination on November 6th, 1861, the Tetsworth church was not re-admitted till 1864. In September, 1862, Mr. Mellonie removed to Yardley, Hastings; and on August 30th, 1863, Mr. JOHN WILLIAM PARKER, a young man of promise and ability, succeeded him at Tetsworth, and held the pastorate till Christmas, 1865, when he resigned in order to enter New College. His after career was pathetic in its brevity. On completing his college course, he settled with the happiest auguries as pastor of the church at

Banbury. He was married on January 18th, 1870; but eight days after, while on his wedding tour, he was suddenly called to his rest and his reward, and died at Ventnor at the early age of 26.

Mr. JOHN STEVENSON, of Carmarthen College, was next ordained as pastor on April 5th, 1866, and remained here till July, 1871, when he removed to Oakengates, Salop. He was afterwards minister at Thornton, then took a school at Gosport, and was finally pastor at Bishop's Waltham, where he died February 24th, 1890, aged 64.

The next pastor, Rev. WILLIAM CHARLES HUMBERSTONE, who also commenced his career as a Congregational minister at Tetsworth, was here from October, 1874, till 1877, when he removed to Barton-on-Humber, and afterwards to Berkeley (1879), Richmond, Yorkshire (1889), and Formby (1892). The church then remained several years without a pastor, the pulpit being largely supplied by students from Hackney College.

Mr. THOMAS SCOTT next became minister in 1886, and was ordained in April, 1887. Through his indefatigable efforts, a handsome and commodious new church was erected on an excellent site in the centre of the village, at a cost of about £850, and was opened free of debt in the year 1890. Dr. Brown, of Bedford, took part in the opening services. In 1893, Mr. Scott removed to Cheadle, and has since been pastor at Olney (1896) and Clive Vale, Hastings (1901). He was followed by the Rev. WILLIAM LE PLA, of Maidenhead, who settled at Tetsworth in September, 1893, and after a pastorate of two years and a half, removed to Camberwell New Road, where he remained till his retirement in 1899.

In 1898, Mr. SYDNEY BENJAMIN DIXON who had been acting as lay-pastor at Horncastle, became pastor-evangelist at Tetsworth. He removed in September,

1900, to take charge of the church at Briston, Norfolk, and in 1902 to Burley-in-Wharfedale.

At the close of 1900, Rev. EDWARD HENRY CADOUX (studied at Springhill; pastor at Warsash 1884, Hayling Island 1888, East Knoyle 1894) took the oversight of the church. He removed to Batheaston in 1902, and since then the chapel has been a preaching-station of Mansfield College.

Cottage services have been held for many years past in the neighbouring hamlet of Postcombe, in connection with the Tetsworth church.

Thame.

In 1672, a license for Congregational services in this town was granted for the house of Edward Howes. No further record of Nonconformist worship has been traced till 1715, when, according to the Evans MSS in Dr. Williams' Library, there was a Presbyterian church here under the care of Rev. MATTHEW LEESON. The congregation is estimated at between 100 and 200, and it is stated that eight of them were "gentlemen," "ye rest tradesmen, farmers, and labourers."

The Presbyterian church seems to have continued in existence till somewhere about 1780. A local historian states that the meeting-house passed into Baptist hands; but in a letter from Mr. David Bryant, of Thame, to the Rev. J. Elrick, dated February 8th, 1850, it is stated that it was sold to the Wesleyans. Mr. Bryant speaks of the Rev. John Geary, of Beaconsfield, and his son, as preaching there occasionally; indeed, his words, though very vague, seem to imply that Mr. Geary was in charge at Thame, before removing to Beaconsfield; but this is rendered doubtful by the fact

that he is said to have been ordained at Beaconsfield, and remained there forty-seven years. The late Dr. F. G. Lee, in the *Records of Buckinghamshire* (vii. 47), characteristically describes the Geary family as associated with the "Brownists or Independents," as well as with the Presbyterians, at Beaconsfield and Thame. The old meeting-house, which was pulled down about fifteen years ago, seems to have come into the hands of the Wesleyans by 1783, as on October 17th in that year (just three weeks before Mr. Geary's settlement at Beaconsfield), John Wesley himself preached there in a pulpit which is still preserved in the present Wesleyan school-room.

The *Congregational Year Book* gives 1750 as the date of origination of the present church; but there is no definite record to confirm this. According to Mr. Bristow's letter mentioned above, the first pastor was a Mr. STUMPHOUSE, whose name also occurs among the early preachers at Chinnor. After his removal, apparently to Witney, he was succeeded by a gentleman whose name is given as MURRAIN, who "kept a day-school," and was believed to be "very moderate in his views concerning divine truths." The next minister, however, a Mr. MOLLAND, who appears to have been a cultured man, was "very high" (i.e., Calvinistic) "in his views," as was his successor, Mr. HORNSBY, who is another known to have preached at Chinnor. After a brief pastorate by a Mr. DAY, the Rev. J. PAUL, of Chinnor, took charge of this church in conjunction with his own. After a time, his assistant in the Chinnor school, Mr. WILLIAM HENRY WIFFEN, began to take his place at Thame. The church was formally constituted (or perhaps only re-organised) on February 28th, 1821. On the division which took place at Chinnor in 1826, Mr. Wiffen severed himself from connection with Mr. Paul, settled at Thame, and was ordained as pastor there September 24th, 1827. Up to this time, the ser-

vices had been held in the detached building which occupies so conspicuous a position in the centre of the town. There was much opposition, and the congregation, according to Mr. Bristow, was "hardly safe in the chapel or out of it," stones being often thrown against the doors with great force during service time. On October 4th, 1827, eight days after Mr. Wiffen's ordination, a new chapel was opened farther down the street; and a venerable inhabitant remembers being taken as a child to hear Rowland Hill, at the opening, and being unable to get in owing to the crowded attendance. Mr. Wiffen continued in charge of the church until disabled by ill-health, and died January 16th, 1844, after more than two years' illness.

In the following year the church invited Rev. ISAAC DOXEY, a Baptist minister from Marsh Gibbon, who had frequently supplied during Mr. Wiffen's illness. This step led to a temporary difficulty in relation to its position in the County Association.

Mr. Doxey left in 1849, and in the same year the Rev. JOHN ELRICK, M.A., a native of Aberdeen (studied at Glasgow Theological Academy), became minister at Thame. In 1856 he removed to Newport, I.W., and after holding other charges, died at Monkwearmouth, December 10th, 1868, aged 58.

The church remained without a minister till April, 1858, when Mr. JOHN GILCHRIST STEVENSON, of Hackney College, was invited to become its pastor. In 1861 he resigned, owing to a change of doctrinal views. Mr. Stevenson afterwards held two brief pastorates in the Congregational ministry (Shanklin, 1865-66; Armagh, 1874-75), and retired in 1875. Rev. C. HARDIE, of Brill, took the oversight of the Thame church in 1861. In 1866 he removed to Sydney, N.S.W., where he died in 1880, aged 77.

The Rev. D. W. PURDON, of Hinckley, became pastor in 1868, but resigned in the following year. The



CONGREGATIONAL CHURCH, THAME.

1871

1872

1873

Rev. T. G. M. INGLIS, from the Free Church, Watlington, was the next minister, from 1871 (in which year the present chapel was erected) till 1879, when he removed to Maidenhead.

In 1880, Mr. WILLIAM MORLEY, of New College, accepted the pastorate, and remained at Thame till 1889, when he removed to Littlehampton.

In the same year the church invited Rev. JAMES HENRY TUCKWELL (studied at Regent's Park), who had been pastor of Carey Baptist Chapel, Reading, but had embraced Congregational views. In 1898 Mr. Tuckwell accepted an invitation to the church at Berkhamstead, where he remained till 1901, and in 1903 settled at Elstree. He was succeeded at Thame by Rev. SAMUEL MADDOCK (the present minister), who was ordained in March, 1899, having just completed his studies at Hackney College.

Wheatley.

In the early part of the nineteenth century, services were started in this village, which is described as being then "deeply sunk in ignorance and wickedness," by members of New Road Church, Oxford, under the pastorate of Rev. J. Hinton. Wheatley was at that time in a very peculiar and unfortunate position. There was no place of worship there, the parish church being at the neighbouring village of Holton; but a considerable neighbourhood had sprung up, and being a convenient distance from Oxford upon the London-road, had become a favourite resort of the baser inhabitants of the University city, who, sad to say, were too often encouraged by undergraduates and others of higher education in Sunday cock-fighting, betting, etc. Special local circumstances rendered it very difficult to

put any check upon these evils ; and thus Wheatley had to suffer in morals and reputation for the sins of Oxford and other places in the neighbourhood.

About 1836 a liberal-minded clergyman, of Holton, encouraged Mr. John Thomas Smith, one of the deacons of Allen Street Church, Kensington, under Dr. Vaughan, to undertake evangelistic work at Wheatley, which he continued for some years with gratifying success, starting a night school for the benefit of the young men. Mr. Smith afterwards entered the regular ministry, and held charges at Headington, Oakhill (near Bath), Weymouth (for nearly 20 years), and Sydling, Dorset. He was the grandfather of Rev. N. H. Smith, M.A., bursar of Mansfield College, Oxford, and the present secretary of the County Association. Great interest was taken in the work at Wheatley by members of the church at George Street, Oxford, during the pastorate of the Rev. E. Jones. Ultimately, in April, 1841, the Oxford and West Berks Association resolved to start home mission work here. A grant-in-aid of £50 was secured from the Home Missionary Society; £20 was raised by the Association, and £20 by the George Street church. In July the Association secured the services of Mr. CHARLES M'CORDY DAVIES, a native of Swansea, who is described as one of the "firstfruits" of Mr. Jones's ministry there, and who had been acting as a schoolmaster under his direction at Rodborough, in Gloucestershire. Soon after this, the place where the meetings were held proving too small, a more suitable one was purchased, and adapted to the purposes of worship, the site and alterations costing £335. The chapel at Great Haseley was also placed under Mr. Davies' care. On the 14th of March, 1843, Messrs. Jones and Davies, with Rev. W. Harris, the county secretary, met a few converts at Wheatley, and organised them publicly into a church; and on

October 4th in the same year, Mr. Jones had the satisfaction of giving the charge at the ordination of his young friend.

Mr. Davies took a special interest in the young men of the village, many of whom he taught to read and write. He continued his labours here till 1852, when he removed to Kirkham, Lancashire. A Mr. KNIGHT, whose faithful and zealous labours are still a cherished memory, was next in charge for about nine years, till 1862 or 1863. He was followed by Mr. CHARLES HARDIE MURRAY from 1863 to 1866. Mr. J. JEFFRIES, who had been acting as evangelist at Fernham, took charge here in 1867, but removed the next year to Peppard. The names next occur of C. BRAND (1868-1869), J. FAITH (1870-1873), and EDWIN BIRD (1876-1887), the last of whom laboured first under George Street church, and then under the Association. In 1878 the chapel was renovated at a cost of £106. Mr. Bird resigned in June 1887. Mr. A. W. PAY was appointed pastor-evangelist in June, 1889, and remained at Wheatley for a year. He was succeeded in November, 1890, by Mr. ALBERT ORE, who had been labouring as colporteur in the Slough district, and who was in charge till May, 1895, when he removed to take charge of the church at Castle Combe, Wilts, and in 1899 became pastor at Highworth. Mr. JOHN PLOMMER began his ministry in November, 1895. The memorial stone of a new schoolroom was laid September 8th, 1898, and the building, a most commodious structure with vestry and other improvements, was opened December 8th, the cost being £600, which has all been raised, a most creditable effort, and offering a happy contrast to the bygone stories of village degradation. Mr. Plommer closed his ministry in the summer of 1900, and the pulpit was locally supplied till the spring of 1903, when Mr. BELL took charge.

GREAT HASELEY.

Anthony Stephens was ejected from the living here in 1662.

The chapel here appears by the trust-deed to have been erected shortly before it was taken in charge in 1841 by Mr. Davies, the newly appointed minister at Wheatley. In 1844 it was reported that the Sunday School had been broken up, "owing to the efforts of the clergy." Since then, it has been carried on as a station in connection with Wheatley, but with great fluctuations of prosperity, the influence of the Established Church being very strong in the village.

Witney.

This town is on the borders of a district of Oxfordshire where Lollardy was very prevalent. The Bailiff of the town was charged with heresy in 1521, and Puritanism took early root here.

Of no church in the Association do the materials for an historical account seem to be so meagre as in the case of this ancient and interesting cause. The old church books have perished, and in the articles in the *Congregational Magazine*, which are so valuable a source of information in many cases, the Oxfordshire churches are not included. The church is supposed to date back to the Act of Uniformity, or very nearly so. By that Act, the Rev. William Gilbert was deprived of a lectureship in the parish church. In 1669, according to the Lambeth return, a Mr. Dod was residing at Witney, and occasionally taking services at Abingdon. This was no doubt the Rev. John Dod, the ejected rector of Lower Heyford, of whom Calamy says that he had nine children, and was reduced to great distress by

the passing of the Act. Witney had been a Puritan stronghold up to this period. Speaker Lenthall was lord of the manor; and in addition to Mr. Gilbert, John Rowe and Edmund Staunton had been lecturers in the church.

Perhaps the first pastor of the church here may have been FRANCIS HUBBARD, M.A., ejected from the living of Barwick and Monkton in Wilts. Calamy says that he lived at Oxford from 1662 till the passing of the Five Mile Act in 1665, and then removed to Witney, where he remained till his death on October 20th, 1679. He preached privately there, and was on one occasion arrested while preaching in a house. In 1672, the following license is recorded (Entry Book 38a, Chas. II.):—

“The house of Francis Hubbard at Wittney in Oxfordsh., Pr., Aug. 10th.

“License to Francis Hubbard to be a Pr. Teacher at his house above said.” (page 233).

There is also a license to hold services in the house of Charles Winge, of Witney, in *Essex* (*sic*). From this date till 1712, there seem to be no definite records of anything in the history of the church. Mr. Monk, in his *History of Witney* (page 226), says:—

“A certain minister of the name of GUNN, as the story runs, who resided at Witney during the time of persecution, was obliged to go to Eynsham for some reason connected with the battle then raging between Church and Dissent. Here he seems to have been punished in some way or other, though in what particular manner is not known; but the whole affair made so great an impression on the poor man's mind, that in a weak moment he drowned himself in that part of Emm's Dyke which is known to this day as Gunn's Hole. This gentleman was connected with the Congregational body, the members of which probably assembled in the latter part of the 17th century in some

cottage or unfrequented place where they thought that they would be safe from molestation."

The first chapel, the existing building in Meeting House Lane, was built in 1712 by SAMUEL MATHER, son of Dr. Increase Mather, and brother of the celebrated New England divine and historian, Cotton Mather. This gentleman must not be confounded with his uncle, Samuel Mather, M.A., one of the first graduates of Harvard, and a favourite preacher of Henry Cromwell when Lord Deputy of Ireland. Calamy makes a casual reference to Samuel Mather the younger, and says that he had a small congregation at Witney in Oxfordshire, and published "several writings." In 1715, according to the Evans MS list, he was receiving £6 a year from the Presbyterian Fund. The congregation is estimated at between 400 and 500, and of these about thirty are said to have been "gentlemen," "ye rest tradesmen, farmers, and labourers." Mr. Mather seems to have been still here in 1728. He was buried in Witney parish church. He married a lady belonging to the Townsend family, who then occupied the quaint old mansion known as Staple Hall, and the meeting-house was built out of her fortune.

The next minister, according to the church book, was a gentleman named BLAKE. He was followed by JOHN WARD, the son of a Whig draper of Coleshill, Warwickshire, who had been compelled to remove to Nuneaton through Jacobite opposition. Wilson says that the Coleshill clergyman was the head of the Jacobite party there, and that his friends, because Mr. Ward refused to drink to the health of the Old Pretender, inscribed upon his door:—

Curse and confusion, hell and damnation,

Be to Ward and his generation.

Mr. John Ward, who had studied at Finnerne Academy, was at Witney during the rebellion of 1745. Witney was a hotbed of Jacobite influence; yet the

trading classes were loyal, and the Blanket Company raised thirty men to fight against the Young Pretender. Mr. Ward himself took arms, and encouraged others to do the same; and this brought him under the favourable notice of Lord Harcourt. He enjoyed the friendship and esteem of Dr. Chandler and Dr. Doddridge. In 1747 he left Witney for Maid Lane, Southwark, and when that church was dissolved in 1752, he settled at Yeovil, and afterwards (1759) at Taunton, where he remained till 1792. He died February 18th, 1797.

His successor at Witney was a Mr. PROCTOR, who must have had but a short pastorate, as in July, 1752, according to the MS diary of Dr. T. Gibbons, a Mr. BLAKE was minister of Witney. Whether this gentleman was of the same family as Mr. Ward's predecessor, does not appear.

Mr. Monk says of the congregation at this period: "It would appear to have gone at various times through considerable vicissitudes. More than once has the chapel been closed for a considerable period, owing to various causes, and for some time it appears it was allied to the Baptist body, some of the ministers declaring themselves to belong to the latter persuasion." This account is confirmed by the writer of the MS account of the "State of the Dissenting Interest" in Dr. Williams' Library (1772), who says:—"Whitney has now no minister, and the congregation, once two" (the Presbyterians and Baptists), "lately united as one, but are likely to be broke up again, unless an agreeable minister could be found."

In 1781, Dr. Gibbons mentions Mr. WILLS as the minister at Witney. He is said to have been a Baptist. The names of Messrs. STUMPHOUSE, CONDER, NOBLE, and EVANS, are given in the church book as next in succession, but without dates or even initials.

With the beginning of the nineteenth century we come upon surer ground. The Rev. THOMAS TAYLOR

became minister in 1806. He was a Baptist, and the church joined the "Association of Baptist Congregational Churches" in 1807. At this time (1802-1814) a Mr. John Burrell had a high-class Nonconformist school at Witney, some of the pupils in which afterwards attained distinguished positions (see his memoir, *Evan. Mag.*, July, 1856). Mr. Taylor was followed in 1813 by the Rev. JAMES HIGGS; and after the latter left (about 1824) the pulpit was supplied for some time by Mr. THOMAS COLLETT, of Hackney College, afterwards minister for 43 years at Dawlish. The Rev. NICHOLAS HELLINGS, of Bodmin (another of the old students at Hackney), became pastor at Witney in January, 1826, having previously supplied for a year. Mr. William Townsend, a member of the family to which Samuel Mather's wife belonged, offered to build a chapel at his own expense, provided that the church would purchase a piece of land in a suitable position. In the spring of 1827, premises in the High Street, consisting of two dwelling houses, with a garden and a good orchard surrounded by willow trees, were purchased for £700. On May 31st, Rowland Hill preached to crowded congregations in aid of the fund, while on his way to Wotton-under-Edge. The foundation stone of the chapel was laid by Miss Townsend on March 4th, 1828. The entire expense of the ground and building amounted to £2,000, of which £1,100 was contributed by Mr. Townsend. The opening services were on October 1st, when Messrs. Jay, Collison, and M. Wilks were the preachers. The new chapel and manse adjoining are the property of the Hackney trustees. The original meeting-house, a very quaint structure, is used for Sunday School and other purposes. It contains some antique memorial tablets.

A year or two after the opening of the chapel Mr. Hellings resigned in broken health, and afterwards held pastorates at Exmouth and St. Sidwells. He died at

Exeter, September 4th, 1867, aged 74. The Rev. RICHARD TAYLOR, another Hackney College man, who had been in charge at Yeovil (1812) and Uley (1822), settled at Witney in March, 1830; but in 1834 he removed to Castle Street, Swansea, and again in 1836 to Somerton, where he died March 24th, 1856.

Mr. Taylor was followed in the same year by Rev. ROBERT TOZER, who had been co-pastor with his father, Rev. Isaac Tozer, of Taunton, and afterwards minister at Wells and Marlborough. His pastorate was one of the most prosperous periods in the history of the Witney church. A man of gentle and saintly character, he was much beloved by his brother ministers; and he showed singular devotion to the interests of the surrounding district. During his pastorate, chapels were erected at Brize Norton and Lew, in addition to one at Crawley, built forty years earlier. Unfortunately none of these have been used for Congregational services for many years past. In September, 1852, Mr. Tozer resigned through ill-health, and was succeeded by the Rev. HENRY PERFECT, of Dunstable; but he still resided at Witney, and from time to time preached at his beloved village stations; and it was after an attempt to take a service at one of them that he was suddenly called away on September 9th, 1855, aged 65.

In 1857, a serious disagreement arose between Mr. Perfect and his deacons on the management of the village stations; and at his suggestion, the church was actually dissolved, in order that it might be worked as a station of the Home Missionary Society. In 1858, Mr. Perfect removed to Wigton, Cumberland, and was followed in the same year by Rev. DAVID BELL, M.A. Mr. Bell removed to George Street, Croydon, in 1859, and after a short and unhappy pastorate there, he left the Congregational ministry. The Rev. THOMAS WALLACE (studied at Hoxton), who had held pastorates at Grantham, Petworth, and Bridport, was the next

minister. In Mr. Monk's list Mr. Wallace is stated to have been minister before Mr. Bell; but this is shown to be erroneous by the Year-books of the period.

Mr. Wallace closed his work at Witney in 1863. He died at Bath February 3rd, 1889. In 1864, Rev. GEORGE BULMER, from Burnham, Bucks, became minister at Witney. Mr. Bulmer (studied at Cotton End) was a good Hebrew scholar, and was known to his friends as "the Rabbi." He had held pastorates at Slough, Overton, City Road (as assistant to Rev. Spencer Edwards), and Burnham, before coming to Witney. He resigned in 1870, and died at Brighton November 30th, 1879.

The next minister was the Rev. JOHN BRANTOM, of Old, Northants (1868), who was at Witney from 1870 to 1874, when he removed to Turvey, Beds. He was succeeded by Rev. JOHN LANDEL JONES (studied at Brecon), who had been minister at Ruyton (1867), Wistanswick (1869), and Malpas (1870). In 1877, Mr. Jones accepted a call to Weedon, Northants, was afterwards at Ross (1892), and retired from the ministry in 1894.

In 1877 Rev. BENJAMIN SACKETT, from the neighbouring church at Langford, took the oversight of that at Witney. In 1880, he removed to Shadwell, where he died after 20 years of devoted labours, May 10th, 1900, aged 65.

In 1881 Rev. G. W. BROWNJOHN, of Milborne Port, succeeded Mr. Sackett at Witney. On his removal to the United States in 1886, Rev. JOHN BRANTOM, who after leaving Turvey had held charges at East Grinstead (1876) and Keyworth (1884), returned to Witney, and continued there as pastor till 1897, when he again returned to Keyworth. In 1901 he removed to his present pastorate at Hurstmonceux.

In 1898 the church invited Rev. WILLIAM WILLIAMS, F.T.S. (studied at Springhill and Cheshunt), who had been minister at Newport, Essex (1889),

Margery, Reigate (1892, assistant), and Lowesmoor,
Worcester (C.H.), 1894.

APPENDIX A.

**FORMER PRESBYTERIAN CHURCHES
AND "CONVENTICLES."**

It will be seen in this work how closely interwoven the early history of the Presbyterian churches was with that of Congregationalism, and how in several instances churches which were originally Presbyterian became Congregational. Other instances have been given in which a Presbyterian church was succeeded by a Congregational one in the same town or village, but with no organic connection between the two. The former class are not included in this appendix, and the latter are simply given by name, with a reference to the page in the book where an account will be found. The list also includes some extinct Presbyterian churches which have left no trace, together with the two still surviving ones at Newbury and Aston Tirrold (the latter of which was practically Congregational for a time); as well as a number of "conventicles" reported in 1669 and 1672, most of which probably never gave rise to organised churches. As the exact boundaries of the three "districts" have scarcely been determined, the names are arranged in alphabetical order, with an indication of the county to which each belongs.

Amersham (Bucks).

This little town was almost the metropolis of English Lollardy—"the rendezvous of God's children in those days," as Fuller calls it. Three inhabitants were executed for a share in the Oldcastle rising in 1414. Other cases of "heresy" are recorded in 1462. In 1506 William Tylsworth suffered martyrdom here in

a field still pointed out to the north of the town. Others were branded on the cheek, or had to do penance by bearing faggots. Five or six more were burned here in 1521, and numbers of the inhabitants abjured their heresy and submitted to various penances. In 1555 John Knox preached a famous sermon in the parish church, denouncing the succession of Queen Mary. During the Civil War, Richard Baxter held a disputation here with some local Baptists; and from that day to this, Baptist views have been very prevalent in the town and neighbourhood, though the date 1626, which has been assigned to the oldest recorded church, scarcely rests on reliable authority.

In 1669, a Presbyterian conventicle is reported as meeting at the house of Mr. Swinnow, the adherents being estimated at 100. This gentleman was no doubt the same whom Calamy calls George Swinho, ejected from the chapelry of St. Leonard's in this county, and afterwards the first pastor of the congregation at Prince's Risborough. He took out a license on April 11th, 1672, being the first taken out for Buckinghamshire. His name is here spelt "Swinhow," and his house is said to be "in Wedred in Ammersam." There seems no further trace of this congregation, and it probably broke up on the minister's removal to Prince's Risborough.

Aston Tirrold (Berks).

The Presbyterian church in this village is believed to have owed its origin to the labours of two of the ejected ministers, the Revs. Richard Comyns, M.A., of Cholsey, and Thomas Cheesman, of East Garston, who are also supposed to have founded the old Nonconformist church at Wallingford. We are told that the first Nonconformist services at Aston were held in a small barn, and that in 1705 a larger barn was procured. The minister at this time was the Rev. JAMES WALLIS, or WALLACE. Under his ministry the congregation considerably increased; in 1715 it is estimated at 200, including "some gentlemen, severall substantial

farmers and tradesmen," and others of "the meaner sort." In 1728 two of the leading supporters, Messrs. Joseph and Richard Fuller, erected the present meeting-house. These gentlemen were the ancestors of two families which long held in moieties the manor of Aston Tirrold, and which were for generations staunch supporters of the "Old Meeting." A manse and orchard were also given as an endowment.

Mr. Wallis died at Aston in 1734. After his death the church seems to have been without a settled pastor till 1738, when JOSIAH HOLDSWORTH was ordained to the ministry here. "He continued his labours for twenty-five years; and was suddenly called to his rest on a Saturday afternoon, having completed his sermon for the morning of the following Sabbath, and proceeded about half-way through that intended for the afternoon of the same day. He had occasion to go up the village, was taken suddenly ill, and expired almost immediately. His unfinished discourse was from Isa. xxxviii. 4, "O Lord, I am oppressed; undertake for me" (*Congregational Magazine*, May, 1818). This was on May 14th, 1763. His successor, Rev. WILLIAM PARKER, was ordained at Aston on June 14th, 1764, when Dr. Thomas Gibbons gave the charge. If the writer just quoted is correct in stating that he removed to Wallingford in the same year, his pastorate here must have been very short. There does not appear to have been a settled minister for some years, though according to the MS "State of the Dissenting Interest" in Dr. Williams' Library, there was a "very considerable congregation" in 1772. In 1776, the Rev. RICHARD FULLER commenced a pastorate which lasted till 1786, when he removed to Box Lane in Hertfordshire. He was, however, buried at Aston, where there is a tablet to his memory. He died March 30th, 1825, aged 75.

In 1788, Mr. SUMNER, a student from Hoxton Academy, was ordained as pastor. In 1794 Mr. Sumner removed to Hammersmith, and the church was "variously supplied" till 1798. In that year the Rev. CHRISTOPHER MUSTON, from Milton, in Kent, became minister, but removed to Devizes about three years later.

In January, 1801, the Rev. JOSEPH GRIFFITHS, a minister of the Countess of Huntingdon's Connexion, who had been labouring for about three years at Wallingford, removed to Aston, but for some cause was not "set apart" or recognised till August, 1802. Mr. Griffiths died March 29th, 1818, aged 61. (See portrait, *Evan. Mag.*, May, 1812).

In 1827 I find the name of Rev. G. MARRIS (studied at Cheshunt) as minister. He appears to have been followed by Rev. R. PRYCE, who was here in 1837; but in 1843 the name of Rev. THOMAS KEYWORTH occurs as minister. He was proposed for membership in the Berks Congregational Association on September 5th of that year. Mr. Keyworth (studied at Cheshunt) had held several charges in the Countess's Connexion before settling at Aston, and had made an unsuccessful attempt to start a Congregational church at Wantage. He was a man of private means, and was a Hebrew scholar of no mean abilities. He had been one of the pioneers of the London City Mission, and was also one of the earliest advocates of garden allotments for the poor. Mr. Keyworth died at Cheltenham, November 7th, 1851, aged 70. His successor, the Rev. HENRY PAWLING (studied at Hackney), had held pastorates at Thirsk, East Budleigh, Winchmore Hill, and Lenham, before settling at Aston, where his recognition service took place November, 1852. He resigned in 1865, and died in London, February 2nd, 1869, at the age of 79.

The Rev. JOHN VARTY (studied at Hoxton) was the next pastor. After holding charges at Mitcham and Fareham, and acting for a time as travelling agent for the British and Foreign Sailors' Society, he began his ministry at Aston in 1866, but resigned in 1870, and died at Northampton, April 16th, 1873, aged 74. He was followed by the Rev. J. ROOME, whose ministry commenced June 4th, 1871.

Mr. Roome left in April, 1873, and in the same year the congregation, on the ground of the Presbyterianism of the original trust deed, applied to the Synod of the English Presbyterian Church for admission to that body. The Rev. THOMAS CURRY settled here in the autumn of the same year, but was not

inducted till February 24th, 1874. In 1887 he left for Bermondsey, and was followed at Aston by the Rev. —. EADES, who was in charge from April of that year till the same month in 1892. Mr. Curry returned in June, 1892, and still continues the respected pastor of the church.

Beaconsfield (Bucks). See page 20.

Bradfield (Berks).

The Report of Conventicles (1669) states here, "Dr. John Pordage and Mr. Bromly suspected to be Conventicle holders and Teachers also." Dr. Pordage was a disciple of the German mystic, Jacob Boehme, and had been ejected by Cromwell's "Triers" on the ground of heresy. He seems, however, from this report, to have still resided at Bradfield. A further reference to him will be found under Broad Street, Reading. Mr. Bromly I cannot trace. If the suspected gatherings were really held here, they were probably very short-lived, as no license was taken out in 1672.

Bucklebury (Berks). See page 103.

Childrey (Berks).

A conventicle is reported here in 1669 as held at the house of a Mr. Knight, and attended by "strangers from severall parts, especially from Wanting" (Wantage). They are stated to have been many in number, and the services were conducted by Benjamin Woodbridge, the well-known ejected rector of Newbury. No license appears to have been taken out in 1672.

Cholsey (Berks).

Licenses for Presbyterian worship were taken out here on September 30th, 1672, for the houses of Benjamin Jones and Mary Hows, and also for "Richard Comyn of Chosly" to act as a "teacher"

in his own house there. Richard Comyns was the ejected minister here.

(See under Wallingford).

Colnbrook (Bucks).

Robert Hall was ejected from the chapelry of Colnbrook in 1662. In 1672 he took out a license to hold Independent services at Uxbridge. The 1669 return of Conventicles states that there was one at this town numbering 200 or 300, the attendants at which "said that they would uphold their conventicle in spite of the King or Bishop." None of them, we are told, were of any "quality," their leading supporter being Mr. Slowcombe, a mercer. At this time, they are said to have had the occasional services of no less than thirteen "teachers," including John James, the ejected minister of West Ilsley, then resident at Staines; William Brice, of Maidenhead, the ejected rector of Henley; his son, probably John Brice, the ejected rector of Easthamstead; Richard Carter, ejected from Upton-cum-Chalvey; and "Mr. Vincent," probably the eminent Nathanael Vincent, ejected from the adjoining parish of Langley Marish.

In Browne Willis's notes, made about 1712, it is stated that the Presbyterian meeting-house at Colnbrook was still standing; but in the Evans MSS (1715) the old Baptist cause here is the only one named.

Faringdon (Berks). See page 229.

Hagbourne (Berks).

John Sayer, of "Hackbourne," was licensed as a Presbyterian preacher on September 5th, 1672; and on the 30th of the same month, the house of *Richard Sayer* of the same village was licensed for Presbyterian services. John Sayer was probably a gentleman of that name ejected from Corpus Christi College, Oxford, in 1660, and afterwards chaplain to Sir William Waller.

Hungerford (Berks). See page 125.

East Ilsley (Berks).

The scornful return of the "conventicle" here in 1669 is as follows:—"In a barn of Thomas Cheesman's. Qualitie, Vulgar people from divers parishes. Thomas Cheesman, an excommunicate person, and one Bachelr. of Hampshire." Thomas Cheesman, M.A., who was blind, was the ejected vicar of East Garston. Calamy says of him "When he was ejected by the Uniformity Act he came to London, and preached frequently in the churches here, and was never apprehended. He afterwards returned into the country, and preached in his own house at Market Ilsley, which he continued till a writ *de excom. capiendo* came out against him, by virtue of which he was prisoner at Reading for 15 weeks; but he was released by an order of King and council, procured by some friends in London. After King Charles's indulgence he preached openly, and held his ministry to a good old age. He was a good scholar and useful preacher." He took out a license for his house on May 16th, 1672. Further reference to him will be found in this Appendix under Aston Tirrold, Wallingford, and Wantage. Mr. Bachelor is no doubt the Richard Batchelour referred to under Newbury.

Lambourn (Berks).

The record of the Presbyterian "conventicle" in 1669 is curious:—

"At the house of Mr. Philip Garrard high Constable. Sect, Presbyterians. Number, about 60 or 70. Qualitie, Mr. Fettiplace, his wife and daughter, and others of meaner ranke. Chas. Fettiplace, Esq., Just. of Peace, the cheife abbetor and next him ye sd. Garrard. Teachers, Simon Barrett, ejected minister, and one Dent of Rimsbury, a pencion Scholemaster."

Mr. Fettiplace was one of the most influential of the Puritan gentry in West Berks. Simon Barret was the ejected rector of Great Shefford, who had "cheerfully parted with this valuable parsonage to keep the peace of his conscience." Henry Dent, M.A., was the ejected and much persecuted vicar of the adjoining parish of Ramsbury, Wiltshire, of whom Calamy records that he used to walk every week, summer and winter, from Ramsbury (apparently) to Lambourn Woodlands, "to preach to about 20 poor people, having very little for his pains. He used to say, 'He that sets me to work will pay me my wages.'" He supported himself by keeping a school.

On May 13th, 1672, Simon Barret took out a license to preach "in any allowed place." In the application he is described as of Lambourn Woodlands, which is some distance from the town of Lambourn itself. He seems to have taken out a second license about two months later, and a third was obtained "for the house of Phil. Garrett" (no doubt the Philip Garrard of the Conventicle return) "in Lamborne Woodland."

Mapledurham, Oxon. See page 176.

Newbury (Berks).

The foundation stone of the "Upper Meeting" was laid on May 19th, 1697. The fabric remains just as it was erected, the only alterations being internal, and affords an excellent specimen of an early meeting-house.

As stated on page 140, the Rev. JOHN SOUTHWELL was pastor of the church while it still worshipped with the Independents (1688-1694), and was followed by Rev. WILLIAM TAYLOR, B.A., under whom the separation took place in 1697, and who remained as pastor till 1701.

JAMES PIERCE followed in 1706, and in 1713 removed to Exeter, where his doctrinal views gave rise to the famous controversy which led to the Salters' Hall Synod.

JOSEPH STANDEN was minister from 1713 to 1726, when he conformed, and became vicar of Speen. His last sermon at the meeting is said to have been from the text, "Lo, we turn to the Gentiles." The adherents at the "Upper Meeting" in 1715 were estimated at 500, of whom four were gentlemen, 55 tradesmen, and four farmers or yeomen, 33 having county votes.

DANIEL MAES, or MACE, was minister from 1727 to 1753. He published an edition of the Greek Testament, with an English version.

Since 1753, the ministers of the Presbyterian or Unitarian congregation have been as follows:—JOHN BLACKBURN (1754-1762); DAVID JAMES (1764-1805); JOHN KITCAT (1805-1827); PETER THOMAS DAVIES (1827-1828); WILLIAM WILSON (1829-1849); GOODWYN BARNBY (1849); C. F. SMITH (1850-1852); ROBERT HARRIS (1852-1854); FREDERICK ROWLAND YOUNG (1854-1857); RICHARD SHELLEY (1857-1862); WILLIAM ROBINSON (1863-1865); CHARLES MATTHEWS (1865-1895); J. M. CONNELL (1896-1897); T. M. STEWART (1898-1899). The present pastor, the Rev. EPHRAIM TURLAND, commenced his ministry in 1899.

Oxford.—New Road. See page 242.

Pusey (Berks).

The report of 1669 states that a conventicle was then held in the house of Major Dunch (an old Cromwellian officer), who is described as the "chiefe abettor." It was attended by "many from several parishes." The "teachers" were "Humphry Gunter, lives in Dunch's house, John Wills, sometimes chaplain to Col. Ingoldsby and Col. Kelsey, and one Mr. Barret."

Humphrey Gunter, M.A., fellow of Magdalen College, Oxford, was a learned Orientalist, and a man of gentle and conciliatory disposition; but Calamy affirms that "he never ceased to preach twice every Lord's Day, in times of the greatest danger." He

acted as tutor in Major Dunch's family, and rendered similar service to other Puritan gentlemen in Berkshire and Oxfordshire. He lived to see the passing of the Toleration Act, and died August 23rd, 1691.

John Wills I cannot trace. Simon Barret has been already referred to under Lambourn. On September 30th, 1672, a license was taken out for Presbyterian services in Major Dunch's house at Pusey, but no preacher's name occurs.

Reading (Berks).

For the old Presbyterian meeting in Sun Lane, and afterwards in Minster Street, see page 162.

Prince's Risborough.

In Palmer's *Nonconformists' Memorial*, it is stated that the Rev. William Reeves was ejected from the living of this parish. But in the original list in Calamy the name is "Resbury," which Palmer very naturally corrected into "Risborough," but which is really meant for Wraysbury. (See page 215).

Calamy also says of GEORGE SWINHOW, ejected from the chapelry of St. Leonard's, "he afterwards settled at Prince's Risborough, where he had a private congregation, and held on his work till age disabled him." There is no trace of any conventicle here in 1669 or 1672; but Browne Willis (writing about 1712) says, "population 1200, of which above a hundred Dissenters, chiefly Presbyterians and Anabaptists, who had several meeting houses here."

From the Evans MSS we learn that JOHN SILLS was pastor in 1715, and received £7 a year from the Presbyterian Fund. There were 15 county voters in the congregation. Mr. Wills removed shortly after to Henley, and was succeeded by JOSEPH SIMMONS, said to have been an Arian divine, who settled here in 1718, but left in or before 1721, and in 1723 settled at Maidenhead. The next minister, WILLIAM WILLETTS, settled in 1721, but was not ordained till June 11th, 1724 (at

Aylesbury), when Dr. Calamy preached a sermon vindicating the ministry of Nonconformists.

There seems no trace of the church between this date and 1772, when we find JOSEPH REES minister here, and signing the petition to Parliament to be relieved of subscription. Mr. Rees was still here in 1777, when he took part in the ordination of Mr. John Harris, of Aylesbury; but the church probably died out soon after. The meeting house was afterwards used for Wesleyan services and other purposes. It is still standing at the back of the "George" Inn.

Sandford (Oxon).

Major Dunch appears to have had another house here, a license for Presbyterian services in which was taken out on September 5th, 1672.

Sandhurst (Berks).

Here a license to hold Presbyterian services was granted on May 29th, 1672, for the house of Richard Lodge.

Shalbourne (Berks).

There can be no doubt that this is the parish described as "Shalbury," where John Clarke, evidently the ejected vicar of the adjoining parish of Hungerford, took out a license to preach in his house on June 20th, 1672.

Shilton (Oxon).

This is evidently the parish (described as "in Com. Berks"), where Samuel Birch was licensed to act as a Presbyterian "teacher" in his own house, on May 1st, 1672. The entry is not in the ordinary book, but in

another (Dom. Entry Book 27, Chas. II, page 31). Samuel Birch, M.A., was the ejected vicar of Bampton, of whom Calamy gives a long and interesting account. He also speaks of Shilton as in Berkshire, but his description corresponds to Shilton near Burford, as he says it was just over five miles from Bampton, which rendered it unnecessary for Mr. Birch to remove after the Five Mile Act. It was then in a detached portion of Berkshire, and may have been the "Silsam" mentioned page 125. Mr. Birch had a private school at his house, and it is said that fourteen of his scholars sat in Parliament in one session during the reign of Queen Anne. He died at Shilton, January 22nd, 1678.

Shippon (Berks).

"The house of Wyat of Shippon in Berks" was licensed for Presbyterian services on August 10th, 1672. At a later date the Rev. Skinner Smith, the Presbyterian minister at Abingdon, resided at Shippon House.

Stanton Harcourt (Oxon).

William Gilbert, of Stanton Harcourt, received a license as a general Presbyterian teacher on April 17th, 1672; and the same day a similar license was issued to Henry Cornish, of the same place. A second license was issued to Henry Cornish on June 29th, and a third on August 10th. This gentleman, who held the degree of B.D., was displaced from Christchurch College, Oxford, in 1660, and took up his abode with the pious Sir Philip Harcourt, of Stanton Harcourt, "preaching occasionally about the country and in Oxford." He died December 18th, 1698, at the advanced age of 88. William Gilbert had been lecturer at Witney, and no doubt found shelter under the protection of the same patron as Mr. Cornish.

Thame (Oxon). See page 262.

Tubney (Berks). See under Abingdon, page 216.

Wallingford (Berks).

The story of Nonconformity in this ancient town has been a very curious and strangely chequered one. Among the ministers ejected in 1662 we find the name of Mr. Pinkney, rector of St. Mary's, Wallingford, described as a gentleman of "genteel learning and sweet temper." But it does not appear whether the cause of Nonconformity owes anything here to his influence. In the Lambeth return (1669), it is stated that there was no conventicle in the town, nor had there been for two years. "Being then punished by the Lord Lovelace, they never durst meet since." Some of the Wallingford Dissenters, however, were accustomed to resort to the neighbouring village of Cholsey, from the living of which the Rev. Richard Comyns, M.A., an episcopally ordained minister, had been ejected. He was accustomed to administer the Lord's Supper there in secret to a few of his "ante-Bartolomean hearers." Dr. Calamy also informs us that though the good man "had many children, and knew what poverty meant," he "yet appeared a stranger to discontent and uneasiness." He seems to have worked in harmony with the Rev. Thomas Cheesman, M.A., the ejected vicar of East Garston, who, though blind from childhood, is described as not only a good preacher, but a good scholar. He had studied at Tunbridge grammar-school, and at Pembroke College, Oxford. After the Act of Uniformity he removed to London, where he preached for a time, and then returned into Berkshire, and preached in his own house at East Ilsley, and in other parts of the county. He was once arrested and imprisoned in Reading Gaol for fifteen weeks, but was released by order of the King in Council. When better days came, the blind preacher held services more publicly. He lived to an advanced age. In his last days he seems to have been in straitened circumstances, and collections were made by the Newbury church in his behalf in 1705 and 1707.

A writer in the *Congregational Magazine* for 1818, apparently Rev. W. Harris, speaks of Comyns and

Cheesman as the probable founders of the Wallingford church; but no license was taken out by either of them in 1672. Licenses were, however, granted in that year for Congregational services in the house of a Mr. Rusden, and for Baptist services to be held by John Kem and Edward Stennett. The latter was a wealthy physician, who had embraced the views of the sect known as the Seventh-Day Baptists, from their belief that the Jewish Sabbath was still binding on Christians. He resided in Wallingford Castle, the old royal abode associated with so many stirring events in English history. The castle was a privileged place, and nothing less than a warrant from the Lord Chief Justice could enable any unfriendly person to gain access; while the secluded position of the old building, and its many winding passages, afforded additional security. Here, accordingly, services were held, both by Mr. Stennett himself, and by Mr. Comyns, the Presbyterian minister before named, with whom, notwithstanding the difference in their views, he was on the most cordial terms.

The Puritans of that day, it must be confessed, were never slow to interpret any misfortunes which fell upon their persecutors in the light of divine judgments; and a curious story is told of how an attempt to secure a conviction against Stennett at Newbury Assizes was foiled by illness, death, or other calamity befalling and preventing the attendance of six out of seven witnesses who were to have appeared against him. In 1686, Stennett became pastor of a church at Pinner's Hall, but still retained his connexion with his flock at Wallingford, being probably assisted by his sons Joseph and Benjamin, who were both in the ministry. He died November 21st, 1705, and was buried at St. Peter's Church, Wallingford.

The writer of the article before referred to states that from information given him by old people in Wallingford, he had come to the conclusion that after Mr. Stennett's death, Mr. Comyns continued to minister to the flock in Wallingford Castle, and they were organised into a Presbyterian church. He also mentions as an ascertained fact that some of Stennett's

Baptist flock were accustomed to join with them in worship.

The first settled minister was probably JOHN GOODHALL, who was here in 1715, when he was receiving £8 a year from the Presbyterian Fund. The number of hearers is stated at 300, including "some gentlemen, severall substantiall Farmers and Tradesmen;" but most were of "mean condition." Twenty-five had votes for the county, and twelve for the borough, indicating that a large proportion came in from the district surrounding. A few years later Mr. Goodhall removed to London. He returned to Wallingford for a time, but in 1728 left for Box Lane, Hertfordshire. In 1728, SAMUEL PACK became minister. He came to Wallingford from "Michellan" (Mitcheldean), in Sussex. He was followed by a Mr. JACKSON, who died in 1764. The Rev. WILLIAM PARKER, of Aston Tirrold, succeeded him in the same year, but very shortly after removed to Whetstone, Middlesex.

The old Presbyterian meeting-house was not used for regular services after about 1774. In that year the Rev. Samuel Pentycross became rector of St. Mary-le-Moor, and as he was an evangelical preacher, and the relics of the Presbyterian flock found increasing difficulty in supporting a minister, they became merged in his congregation. From time to time, when ministers from a distance happened to visit Wallingford, services were held at the old meeting-house, but at last in the year 1781, the building, which had become ruinous, was taken down altogether.

An account of the later Congregational church in Wallingford will be found in Appendix B.

Wantage (Berks).

The ancient Baptist cause in this town is stated to date from 1648. An interesting sketch of its history has recently been anonymously published, to which I am indebted for some particulars in the following account:—

In 1669, according to the Lambeth return, a Presbyterian "conventicle" was held here every Sunday. (There is no mention of the Baptists). The attendants are estimated at 400 or 500, and the services were conducted by the Revs. Benjamin Woodbridge, M.A. (the ejected rector of Newbury), Simon Barret (rector of Great Shefford), Thomas Cheesman, M.A., (vicar of East Garston), and Daniel Burgess, M.A. (rector of Collingbourne Ducis, Wilts). There was also a conventicle in the neighbouring village of Childrey, in the house of a Mr. Knight, where Benjamin Woodbridge preached to a congregation partly drawn from "Wanting."

Coming down to 1672, we find that on May 16th, two houses at Wantage, those of Bartholomew Tull and Aaron Jones, were licensed for "Presbyterian" worship. It seems as if there must be some error here, as the name of Tull is prominent in the records of the Baptist church, and the application was made through the famous London Baptist minister, William Kiffin. This impression is confirmed when we find that not only is Tull said to have taken out a license as a "Presbyterian teacher," but that a similar license was granted the same day to Robert Kent, a name suspiciously resembling that of Robert Keat, who is known to have been the Baptist pastor at this time. I am under the impression that all three of these were really for Baptist services. But the day before, as appears by a stray entry in another place (Entry Book xxvii. 34), a license had been given to Richard Comyns, M.A., the ejected vicar of Cholsey, to hold Presbyterian services in Austin Cooke's house at Wantage; and later in the year the house of John Cheesman was licensed for the same purpose.

In 1715 EBENEZER ROSCOE was minister here, and received £7 from the Presbyterian Fund. The congregation is estimated at 300. Of these 13 were "gentlemen," 9 "tradesmen," and 14 "farmers," while 30 had votes for the county. Mr. Roscoe was one of the "non-subscribing brethren" at Salter's Hall in 1719. He died in 1723, and was succeeded in the following year by RALPH MILNER.

The Rev. Timothy Rogers, M.A., an eminent Presbyterian minister, for many years at the church in Old Jewry, retired to Wantage, where he preached occasionally, and is supposed to have died there about 1729 (Wilson, ii. 239).

The old Presbyterian chapel at Wantage was situated on the north side of Back Street. It stood on property owned by the Butler family, and here in all probability the illustrious Joseph Butler, afterwards Bishop of Durham, and author of the *Analogy*, was baptized, and worshipped in his boyhood.

In 1771 the meeting-house, with a small endowment from meadow land at Baulking, was taken over by the ancient Baptist church. In the following year we read in a MS account of the "State of the Dissenting Interest," "The Presbyterians have a Meeting-house, but are not a distinct congregation; they meet with the Baptists for publick worship, tho' not at the Lord's Table."

Windsor (Berks) See page 72.

Wokingham (Berks).

Rowland Stedman, M.A., was ejected from the vicarage of Wokingham, on the passing of the Act of Uniformity in 1662. According to Calamy's account, he had been rector of Hanwell in Middlesex, from whence he removed to Wokingham in 1660, and was ejected two years later. After his ejection he became chaplain to Philip Lord Wharton, in whose household (probably at Over Winchendon in Buckinghamshire) he died September 13th, 1673.

Calamy says of Thomas Gardiner, the ejected rector of Farnham Royal, Bucks, "He was a great grammarian, and a master in critical and school learning; a very excellent preacher, and a man of eminent piety. After the Act of Uniformity, he removed to Oakingham, Berkshire, where he boarded a few youths, and taught them grammar learning; and where three other Nonconformists resided, viz., Mr. E. Perkins, Mr.

B. Perkins, and Mr. Hook; who all kept up a good correspondence with Mr. T. Hodges, who conformed, and preached in a chapel in this town" (the Lucas Hospital).

Of the ministers thus described as associated with Gardiner at Wokingham, Edward Perkins was the ejected vicar of Willesden, and is described as "a great man, a very ready and well-studied divine, especially in school divinity," and "an eminent tutor in Magdalen Hall, Oxford."

Benjamin Perkins, perhaps a relative of the last-named, and described as "a very practical and valuable preacher," had been deprived in 1660 of the living of Burnham, the adjoining parish to Farnham Royal, on account of Edward Hawtrey, the old Royalist incumbent, putting in a claim for the restoration of the living.

"Mr. Hook" would be either William Hook, formerly Master of the Savoy, and Chaplain to the Lord Protector, or John Hook, supposed to be his son, ejected from Kingsworthy in Hampshire, and afterwards the founder of the Presbyterian church at Basingstoke. It is a most curious and probably unique fact that John Hook was appointed one of the four Chaplains of the Savoy in 1663, and was not deprived for Nonconformity until 1702.

Thomas Hodges, ejected from the living of Souldern, in Oxfordshire, became Chaplain of Lucas's Hospital, at Wokingham, and died in 1687.

It will thus be seen that there was quite a little colony of Puritan divines here in the days of Charles II., and it is not to be wondered at that we find early traces of the prevalence of Nonconformity in the little town. Thus in 1669, according to the Lambeth return, there was a meeting of Presbyterians numbering 200 or more, "some of the better sort." Among the leading frequenters of the Conventicle at this date were John Plummer, Citizen of London, and Brewer to his Majesty; Robert Whitlock, a merchant; H. Montague, a schoolmaster; Nathaniel Hawthorne, a tanner (was he an ancestor of the great New England writer?); two widow ladies of the name of Hawes, and a tailor named Griffin, although his name is also given as a supporter

of the Baptist conventicle. The services were conducted by Benjamin Perkins and Thomas Gardiner.

On May 13th, 1672, Benjamin Perkins took out a license to act as a Presbyterian minister in his own house. A few days before, a similar license had been granted to Edward Perkins, to hold services in the house of Elizabeth Haw; and on the same day as Benjamin's license was granted, the house of Alice Haw was licensed.

The first settled minister of the Nonconformist church here appears to have been the Rev. JAMES PRINCE, ejected from the living of Kingsbury, in Middlesex while still quite a young man, and described as "a gentleman born and of good family," and "in good repute both for learning and piety." He was here in 1696, when he preached a funeral sermon for Rev. W. Bicknell, of Farnham; and he died at Wokingham, but at what date I have not ascertained.

In 1715, the Evans MS list estimates the congregation at 200, of whom nine are described as "gentlemen," eight as "yeomen," fifteen as "tradesmen," and five as "farmers." Twenty-two had votes for the county. The principal supporter appears to have been "Bartholomew Hall, Esq., in Barkham, near Ockingham." The minister, JOHN MEERS, is described as "ordained," and as receiving £5 a year from the Presbyterian Fund. Mr. Meers died in 1728, and was followed for a few months by a Mr. "MACKEWIN" (McEwan?). In 1729 a Mr. CATCOT, who had been for about three years at the Cupola Meeting, Bristol, became minister at Wokingham. How long he remained, or who were his successors, there seems nothing to show. About 1768, however, RICHARD DAVIS became pastor of the church. The author of a MS account of "The State of the Dissenting Interest" (1772) says that "the interest at Wokingham was sunk very low," but that it had "revived considerably" since Mr. Davis settled there. The meeting-house stood on the site of the present St. Paul's Rectory. In 1778 the present Baptist church was founded, and after that date there is no trace of the Presbyterian cause.

APPENDIX B.

FORMER CONGREGATIONAL CHURCHES AND "CONVENTICLES."

This list includes the various cases (apart from branch churches and mission stations, and churches merged in others, as at Reading, Wycombe, and Beaconsfield, which are referred to under the central societies in the body of the work), in which Congregational churches or places of worship, now no longer in existence, can be traced within the area of our Association. To these are added two (Beech Hill and Gold Hill), which have now become Baptist. The list also includes the Congregational conventicles recorded in 1669 and 1672. It deserves special notice that in all the applications made in the latter year, "Congregational," and not "Independent," is the name employed. Contrary to a generally received notion, the former was the chosen name of our forefathers in the seventeenth century, and "Independent" was the name given them by their enemies. But as in other cases, with the names "Quaker" and "Methodist," if not with the name "Christian" itself, that which was at first a name of scorn came to be the name most gloried in.

Appleford (Berks).

A Congregational chapel existed in this village about 1845, and for some years later. It appears to have been private property, and was sold, and thus lost to the denomination.

Beech Hill (Berks).

According to the Evans MSS, in Dr. Williams' Library, a Congregational church existed here in 1715. The congregation is estimated at 160, of whom four

were "gentlemen," "the rest Farmers and Tradesmen." Six had votes for the county. The minister was PEREGRINE PHILLIPS, whose name suggests some connection with the clergyman of the same name, ejected in 1662 from Llangwm, in Pembrokeshire.

No further trace of the place occurs till about 1800, when it was one of the stations of the Reading Evangelical Society. It was for a time under the care of Rev. A. PINNELL, of Mortimer, but was afterwards assigned to a Mr. RODWAY. His name occurs as minister here and at a chapel (now closed) at Shinfield Green, in the lists of Congregational churches in Berkshire, in the *Congregational Magazine* of 1818 and 1835; but in 1841 it is replaced by that of Rev. E. DAVIES. The chapel has now for some years been regarded as a Baptist place of worship; but I have not been able to ascertain the date or cause of the change.

Blewbury (Berks).

The name of this village occurs in a list of Congregational places of worship in Berkshire (*Congregational Magazine*, 1818). It may have been a branch station of Aston or Wallingford. The services were held in a very picturesque old building, an engraving of which appeared in the transactions of the Newbury Field Club a few years ago.

Benson (Oxon).

This was one of the villages which were evangelised by the Rev. J. Hinton, of Oxford. It is remembered by some former inhabitants as a story handed down by their parents, how Mr. Hinton was once beset in the street here by a raging mob. His life seemed in imminent danger, when suddenly a door opened, he was hastily drawn inside, safe from their reach, and the door was closed again.

In the year 1800, services were commenced in this village by the Rev. Joseph Griffiths, of Wallingford; and shortly afterwards two cottages were thrown into

one, and formed into a place of worship. For many years Benson was a branch station of Wallingford. The Rev. WILLIAM ORAM (studied at Hackney) was here from 1826 or earlier, probably under the superintendence of Rev. W. Harris. A branch church was formed in 1834, and Mr. Oram continued his labours till 1849. At a later date services were held here by Rev. C. M'Cordy Davies. The old chapel, it is believed, is now occupied by the Primitive Methodists.

The present Free Church at Benson was founded in 1879, when the Rev. CHARLES WILLIAMS, formerly a missionary in Africa (1866-1877) became pastor, and continued so till 1901, when he removed to Nettlebed.

Dorchester (Oxon).

The house of Lawrence Overy at Dorchester was licensed for Congregational services on August 10th, 1672.

Gold Hill (Bucks).

The existing Baptist Church in this village appears to have been Congregational during the earlier portion of its history. According to an account of the Baptist churches in Buckinghamshire, published by the Bucks Baptist Association in 1844, services were commenced about 1774 (another account says about 1772) at the Mill House at Chalfont St. Peter, which was licensed by a Mr. Woodward. The services were conducted by "a Mr. Williams from Marlow or Maidenhead" (perhaps Rev. Roger Williams of the latter town), and by "ministers from London," and were sometimes held in the Mill Yard. A small meeting-house was afterwards built by Mr. Payne, a carpenter from London, and he used to preach in it himself. Mr. Woodward, having become possessed of considerable property, built a larger one at Gold Hill, in which the worship was chiefly conducted by students and ministers of Lady Huntingdon's Connexion. The first minister was a Mr. ALLEN, who kept a small school, and remained six or

seven years. Another account, however (*Congregational Magazine*, 1818), places Mr. Allen's ministry several years later. A Mr. SCAIFE was minister in 1786, and organised a church. "The solemn agreement of the Church of Christ at Gold Hill, Bucks, dated August 31st, 1786," and signed by 26 members, shows that the members were required to subscribe the Assembly's Shorter Catechism before two members of the church. After Mr. Scaife's death, services were carried on by various ministers, alternately at Gold Hill and Mill End. "Mr. Woodward's sons proved wild and reckless, and one of them used to boast that when the property became his, he would turn the chapel into a kennel for dogs." It was ultimately converted into a dwelling-house and sold. Another meeting-house was then commenced by a Mr. Thomas Kean upon the present site; but he was unable to finish it, and an appeal was made to the religious public, the chapel was completed, and Rowland Hill preached at the opening services, apparently in 1792. (It is at this period that the account before quoted places the ministry of Mr. Allen). A Mr. Moseley conducted the services for a time, and the pulpit appears also to have been supplied by students from Hoxton, but in 1800 Mr. PERKINS was the minister; he became a Baptist, and in 1807 the church was re-organised as a Baptist one, and has continued as such ever since, under the successive pastorates of Revs. D. DOSSETT, DAVID IVES, HENRY DUNN, JOSEPH CURTIS, WILLIAM BERNARD HOBLING, THOMAS THOMAS, J. H. GRANT, and THOMAS DAVIES.

Hinton Waldrist (Berks).

It is stated in the Lambeth return of 1669 that there was a conventicle at this village, "Sect, Fanatiques," numbering about 40 or 50 "meane and poore trades-people," "women most," which met at the house of William Brookman, cordwainer, who was their "teacher." The Indulgence License list shows that this very unflattering description applies to a Congregational gathering. The name of the householder is here

given as William Brockman; but the license to preach is not given to him, but to one Thomas Worden, of whom I can find no further trace.

Lane End.

A Congregational place of worship, known as Bethesda Chapel, was opened in this village in 1801. In 1809, it became necessary to repair it, and it was re-opened on November 14th in that year. The tenth anniversary was celebrated on April 23rd, 1811 (*Evan. Mag.*, 1811, p. 321); but after that date I have found no trace of it.

It has been suggested that the Wesleyans, who commenced services at Lane End in 1823, may have taken over the work of the Congregationalists in the village. It is true that the Wesleyan records speak of previous services conducted by a Mr. Ramey; but these are said to have been commenced about 1820, and to have been held in a cottage, so that it hardly seems likely that those in Bethesda Chapel can be referred to.

Leafield (Oxon).

A chapel was opened in this village on August 7th, 1838. It seems to have been a branch station of the church at Witney, and to have belonged to the Hackney trustees. In October, 1875, the Rev. W. T. POOLE applied on behalf of the newly-organised church at Leafield for admission into the Association. It appears that a new chapel had been erected, and that it was in contemplation to use the old one for a reading-room. The application was not entertained, but Mr. Poole appears to have become a personal member. In 1877 he removed to Paulerspury, and shortly afterwards the station seems to have been closed.

South Moreton (Berks).

The house of George Binham, in this village, was licensed for Congregational services on August 10th, 1672.

Radcot (Oxon).

On August 10th, 1672, the house of Ann Becks, of "Raddock, Oxon," was licensed for Presbyterian services. On September 5th, the name is corrected to "Ann Peck of Ratcot, Berks" (the village is close to the county boundary), and the services are now described as Congregational.

Shiplake (Oxon).

The house of William Bray, of "Shiplack" was licensed for Congregational services on August 10th, 1672.

Upton (Berks).

On the same date as above, a license was given to Thomas Gregory to be a Congregational "teacher" in the house of Philip Allen, of Upton. It is just possible that this Mr. Gregory was the "guifted man" from Watlington, who is described in 1669 as taking part in the services in Mr. Guy's house at High Wycombe. Upton would be within riding distance from Watlington.

Wallingford (Berks).

After the closing of the Presbyterian meeting-house (1781) there was no Dissenting place of worship in Wallingford, and this state of things, so desirable from an Anglican point of view, lasted about four years. In 1785 a secession took place from St. Mary's Church, and application was made to Lady Huntingdon, with the result that, for about a twelvemonth, services were conducted by preachers from her Connexion in a private house. In religious matters, it is often more difficult for us to understand the view-point of the men of the eighteenth century than that of those of the seventeenth. There is every indication that this secession was not

based upon any intelligent appreciation of the main principles of the Free Church faith, but simply upon the fact that Mr. Pentycross, who at first had been an extreme High Calvinist, had adopted more moderate and sensible views. In this fact may probably be found the source of many of the after difficulties of the church. Mr. Pentycross himself characterised the leaders of the separation as "rattlers and spouters," and brought rather serious charges against the public honour of some of them. (See *Evan. Mag.*, November and December, 1808). But, reviewing the Antinomian tendency of his earlier teaching, he sorrowfully added, "How can I blame them, when I never taught them their duty to God nor man. Preaching doctrine, doctrine perpetually, was the likely way to make them forget their duty to me." "Schism is their sin," he added, "and schism will be their punishment." The good man probably thought this prediction was fulfilled when a few years later (1791) a secession took place from the new cause on Baptist grounds, which was led by Mr. Lovegrove, a local solicitor.

In 1786 the new congregation removed to a more commodious house, which they converted into a chapel. This was purchased and vested in trustees, and was opened in 1791 by the Rev. Thomas Wills, Lady Huntingdon's private chaplain. In 1793, a Mr. BODDILY, of Walsall, became the pastor here; but he resigned on January 19th, 1795, and soon afterwards went to America. In June, 1798, JOSEPH GRIFFITHS, one of Lady Huntingdon's Trevecca students, after labouring for a time at Melbourn, Derbyshire, accepted a call to Wallingford, and was ordained on November 26th. The next year the old meeting-house was taken down, and the existing Market-Place Chapel was erected, and was opened by Rev. John Brooksbank on December 18th. While the chapel was being rebuilt, Mr. Griffiths and his congregation were allowed to worship in the Town Hall. Not long after the Quakers were allowed to hold special services there, which latter act of liberality on the part of the Corporation called forth a strong protest from Mr. Pentycross's High Church successor, Dr. Barry.

In January, 1801, Mr. Griffiths resigned to take charge of the little neighbouring church at Aston Tirrold. The church was without a minister till the summer of 1804, when JAMES RABAN, a student from Newport Pagnell, accepted an invitation, and was ordained on October 17th. Mr. Raban found such difficulty in maintaining an opposition to the Antinomianism of some of the church members, that he resigned on June 20th, 1807. His wife, a noble and intellectual woman, declared that "she would do her best to make her husband a truly Independent minister." She accordingly opened a large boarding-school, and her husband assisted her in its superintendence. Mr. Raban remained at Wallingford for thirty-four years, being highly respected in the county, and frequently invited to preach in neighbouring towns. In 1841 he removed to London, and in 1849 to Stanstead, in Essex, where he died July 18th, 1851, aged 78.

The Rev. GEORGE LEE was next pastor of the church from August, 1807, till July, 1812, when he removed to the Tabernacle at Exeter, and soon afterwards died. Mr. Lee was an acceptable preacher, and in his time the existing manse was erected on part of the freehold land belonging to the chapel; but the spiritual state of the church was lamentable. No church meetings were held, nor was proper discipline maintained. Even the Lord's Supper was not administered regularly, as much as six and nine months sometimes elapsing between the times. The Sunday School, which was the only one in the town, contained but 20 children.

But better days were in store for the unhappy church, which had sunk so low under the blighting influence of Antinomianism. Immediately on Mr. Lee's removal, Mr. WILLIAM HARRIS was invited to supply the pulpit, and shortly afterwards became the pastor, an office which he continued to hold for forty-three years. He was ordained on October 15th, 1813, two days after Rev. J. T. Dobney, the first settled pastor of the Baptist church at Wallingford.

Mr. Harris's ministry was the palmy period of the church at Wallingford, and his memory is held in

honour there to this day. Born in London (1785), he was the son of a goldsmith and of a lady who was a descendant of Lord Chancellor Talbot; and it was no doubt this fact which shaped his boyish ambition to be Lord Chancellor of England. To the great distress of his Christian parents, he avowed himself a sceptic at thirteen, and continued in this unhappy state of mind for three years, but he was rescued from it by the kindly and judicious influence and teaching of Alexander Redford, of Windsor. Trained in a lawyer's office, he became a singularly well-informed youth, though never at college; and he abandoned a lucrative position in order to enter the ministry. In 1810 he wrote a pamphlet called *Hints on Toleration*, which is said to have been read with great interest by Lord Sidmouth, who expressed a desire to make the author's acquaintance, which was prevented by young Harris's bashfulness. It was hailed with pleasure by leading London ministers, one of whom, Dr. Waugh, when introduced to the youthful author, greeted him with "Oh, my lad, I'm proud to know ye!" Mr. Harris wrote many articles for the *Oxford Encyclopædia*.

Mr. Harris became Secretary of the Oxford and West Berks Association on its separation from the original Berkshire Association in 1840, and continued to hold the office till the two bodies were re-united in 1845. From that date he was co-secretary of the united body along with Rev. T. G. Stamper, of Uxbridge, till 1851, when by the resignation of that gentleman he became sole secretary, and continued to act in that capacity till 1856. He was at his death the "Father" of the Association. The minutes from 1840 till 1856 are in Mr. Harris's exact and beautiful writing, which puts to shame that of most of his successors in the office. The precision and fulness with which the affairs of the Association were recorded by him have been of the greatest service in the compilation of the present work. Exactness and preciseness characterised the good man in everything. Like many of the ministers of the period, he kept a boys' school, and it is still remembered with what sedate severity he would say to his young charges, when they were inclined to chatter, "Young

gentlemen, suspend your conversation immediately !”

Mr. Harris's son and grandson were successively principals of a large school at Clewer House, near Windsor. His talented daughter, Miss E. F. S. Harris, joined the Roman Church, and was the authoress of two books, entitled *From Oxford to Rome* and *Rest in the Church*. Dr. Stoughton says of her, “By her severe penances she broke down her health until she died, but not in the religion she had recently embraced. The faith of her childhood, in its simplicity, returned in her last days. . . . She joined in her father's prayer by her bedside, and so went home to rest for ever with her Saviour, whom she loved amidst all her aberrations of controversial thought.”

Mr. Harris successfully resisted Anglican attempts to monopolise the local charities. Even under his pastorate, however, the Wallingford church was by no means a strong one. Writing in April, 1841, he says, “Much must not be expected of us, as our local circumstances preclude us from making any great efforts, and do not warrant us to expect any large increase. . . . We have but a very small amount of population on whom it is practicable for us to bring our influence to bear. The entire population of the town is about 2,600. . . . There are nine places of worship open every Sabbath day for the reception of the 1,700 or 1,800 persons able and disposed to attend. . . . Under these circumstances the Independent congregation must necessarily be but small.” At this time the membership was only 50, but the church was thoroughly well-organised, and active in good works. Services were carried on by its members in the neighbouring villages of Dorchester and East and West Hagbourne.

Mr. Harris resigned his pastorate, owing to ill-health, on September 16th, 1855, the 43rd anniversary of his settlement, but continued to live at Wallingford till July 26th, 1856, when he peacefully and suddenly passed away while looking out a passage in Cruden's Concordance, having reached the age of 72. A memoir of him appeared in the *Evan. Mag.*, January, 1857.

The ministers after Mr. Harris were:—

CHARLES M'CORDY DAVIES. Formerly of Wheatley. Came to Wallingford from Kirkham, Lancashire. Recognition services held May 21st, 1856. Resigned 1873. Died at Liverpool, March 15th, 1885.

G. T. CARR. A minister of the Countess's Connexion. At Wallingford from 1873 to 1878, when he removed to Ash, in Kent.

WILLIAM MILLINGTON HAWKINS. Studied at Nottingham. Settled in 1879. Removed in 1881 to Hundon, Suffolk. Retired from the ministry in 1900.

The congregation was at this period in a declining state; but this is not the place to discuss whether this was due, as has been asserted, to a lack of intelligent and aggressive Nonconformity amongst its members, or simply to the removal of the principal supporters through agricultural depression.

On Mr. Hawkins' removal, the building was closed, and the church was broken up, some of the members joining the Free Church at Benson, and some the Baptist body in the town itself. From time to time, until shortly before his decease in 1899, strenuous efforts were made by the late Mr. Arthur Clayden, who had attended the place in his boyhood, to resuscitate the cause. The Executive of the County Association declined to support these, on the ground that it would practically be introducing a fresh division into Wallingford Nonconformity, which had already enough to do to hold its own. Meanwhile, the building was held for a time by the Y.M.C.A., and afterwards services were held in it in connection with the Evangelical Society. At length, early in 1899, "undenominational" services were commenced in the building by Mr. T. D. Lawton, under Mr. Clayden's sanction, and on October 1st in the same year a Free Church was organised with Mr. Lawton as its pastor. In 1901, however, Mr. Lawton joined the Established Church, and the services were carried on for a short time by Mr. W. W. Harries. This gentleman left early in 1902, after which the pulpit was supplied for a time by lay agency. A scheme was at length sanctioned by the Charity Commissioners, with the consent of the sole surviving trustee, and of the County Association. Under this it was arranged to

sell the chapel and manse, and to apply the proceeds to the support of neighbouring causes. The premises were accordingly put up to auction on May 19th, 1905, and it is understood that they were purchased for storage purposes by a local tradesman, at the price of £500.

Some may feel that the story of the origin of this church has been related with too great frankness. That is not the view, however, of the writer. He has sought to bear in mind the motto of Chaucer, "And truth thee shall deliver, 'tis no dread." A reference to the memoirs of Messrs. Pentycross, Raban, and Harris, would show that he has considerably understated the facts. Good and noble men laboured in later years in connection with the church at Wallingford; but not all their faithful and earnest endeavours could overcome the difficulties arising, it would seem, from an unsatisfactory foundation. And surely the contrast between the comparatively short and struggling history of this church, and the long and still expanding story of some others in the Association, is not without its lessons of warning and instruction.

The church at Wallingford sent into the mission field the Rev. James Sadler, for the last thirty-seven years missionary at Amoy, and also Rev. Alfred Corbold, missionary in India from 1850 to 1875, who died at Bedford in 1877.

Wantage (Berks).

On July 25th, 1826, an Independent chapel was opened in Wantage, several of the leading ministers in the county taking part in the services. A Mr. EDLAND, afterwards of Tetsworth, was then "preaching statedly to the people." (See *Evan. Mag.*, September, 1826). Shortly afterwards, Rev. T. KEYWORTH, a minister in the Countess's Connexion, settled at Wantage, and according to a little volume giving the history of the Baptist cause, "took the Back Lane Chapel from the Baptists." Whether the chapel opened a year or two before had proved too small, or whether Back Lane Chapel was really taken over in 1826, I can only conjecture. Mr. Keyworth founded

the first Sunday School in Wantage. He seems to have remained here from about 1827 to 1835, when, finding that most of his congregation held Baptist views, he advised them to elect a Baptist minister as his successor. He was afterwards minister at Aston Tirrold. The choice of his church at Wantage fell on the Rev. E. R. COWIE, who was minister here from 1835 till 1837, when the church was amalgamated under his ministry with the old cause in Garston Lane.

Watlington (Oxon).

In this quiet little Oxfordshire town, situated at the foot of the Chiltern Hills, on the old Roman road of the Icknield Way, Puritanism seems to have been strong in the Commonwealth days; and there are records of a strange fanatical sect here, known as the Anointers, of whom a trace may perhaps be found in the expression "a regular 'nointer," applied, for instance, to a noisy, lively boy.

The house of Thomas Ovy, of Watlington, was licensed as a Presbyterian place of worship on May 22nd, 1672. The application was made by Stephen Coven, probably the ejected minister of Sanford Peverel, Devonshire; but in his personal license he is described as a Congregationalist. Another license was taken out on August 8th for John Harper, of whom I find no further trace. There is also a request for Mr. Coven to be allowed to preach at the house of George Gooding, at Latchford, in Great Haseley parish.

In 1772 a Seventh Day Baptist Church existed here. The services seem to have been discontinued a few years later, but in 1792 they were resumed by James Hinton, the Baptist minister of Oxford, who used to preach at Watlington on Saturday afternoons, often riding back to Oxford on Sunday morning. As the Seventh Day church practically died out soon after this, Mr. Hinton, with characteristic liberality, recommended the formation of a Congregational church, several families of that persuasion living in the town. Strange to say, most of these left the neighbourhood soon after, which delayed

the plan; but on April 1st, 1812, a chapel was opened. There are few traces of its subsequent history. In 1830, services were being held by Mr. Mark, of Stokenchurch, and in 1835 by his successor, John Marsh. But in 1842 the place had been closed for some time. On July 15th in that year, Mr. John Young, the Tetsworth evangelist, re-opened the building for services, but the arrangement does not seem to have been very successful, and the services were discontinued in 1852.

At a later date, a "Free Church" existed in Watlington, but in 1881 its membership had fallen to eight persons. In that year Mr. David Harris took charge of the church, and on June 5th, eleven persons formed themselves into a Congregational church, holding their services in a hired building till 1888, when a structure called the Jubilee Hall was erected on ground belonging to Mr. Harris. Application was made for admission into the County Association, which was declined on the ground that the church appeared to be Congregational only in name. On Mr. Harris's removal in 1899, to take charge of the Baptist church at Appledore in Devonshire, the building was occupied for undenominational services.

Wokingham (Berks).

About 1829 an attempt was made to form a Congregational church here on rather peculiar lines. The members worshipped with the Baptist congregation, which dates from 1778; and the original church covenant, signed by five members, is attested by the Baptist minister. But they claimed to act as a separate body, and the invitation to a minister was sent by the Congregational church as well as by the Baptist one. In 1860 an attempt was made to reorganise the cause, under the auspices of the Rev. W. Legg, of Reading. A transfer was granted as late as 1864, and in 1900 two members were still surviving. In that year the papers of the church were handed over to the writer, and were deposited by him in the Historical Library belonging to Trinity Church, Reading.

West Wycombe (Berks). See page 100.

NOTE.

Just as the preceding pages were going through the press, the writer received from the Rev. G. L. Turner, M.A., of St. John's, Brockley, a most valuable series of notes relating to the licenses issued under the Declaration of Indulgence in 1672. Mr. Turner is at present engaged in the truly gigantic task of copying and classifying the whole of these, numbering several thousands. Many of the papers have been re-arranged and re-numbered since the writer made extracts a few years ago; but no change has been made in the numbers in the Entry Books. There are circumstances which would render it premature to attempt to compile a complete index to the documents relating to this part of England; but it is to be hoped that a register may be compiled under the auspices of the Congregational Historical Society. Any one who may desire to consult the originals will find the licenses in Entry Books 27 and 38a Chas. II. Dom., and the applications, correspondence, etc., in Vols. 320 and 321 of the State Papers (Domestic) of the same reign. The printed Calendars for 1672 and 1673 will greatly facilitate reference.

Mr. Turner is of opinion that those licenses to which no date is affixed were not actually granted. For instance, the original license prepared for Christopher Fowler of Reading is preserved. It is filled up with his name and the place of meeting, but there is no date or signature, no doubt owing to the intervention of Sir William Armourer (see page 150). Other cases in which Mr. Turner doubts whether the licenses entered were actually issued are those for the houses of William Cornish of Henley (page 116), Thomas Cole of Nettlebed (124), John Dew ("New" is an error) and Catherine Blanchard of Abingdon (216), Charles Winge of Witney (269), Benjamin Jones of Cholsey (280), Philip Garrard of Lambourn (283), and John Cheesman of Wantage (291), with the personal license to Richard King of Reading (160). All of these seem to have been for Presbyterian worship; but the doubt also applies to the licenses asked for by the Congregationalist John

Biscoe of West Wycombe (100). In all other cases the licenses seem to have been issued as stated.

Mr. Turner has brought to light an application from Thomas Lye to hold services in his house at Chesham; but this does not seem to have been granted. There is a good deal of interest attaching to this request; for Thomas Lye, M.A., who was of Wadham College, Oxford, was a man of some eminence. He was one of Cromwell's "Triers," and held livings at Chard in Somersetshire, and at All-hallows, Lombard Street, from the latter of which he was ejected in 1662. He was the author of a well-known catechism, which was one of the books distributed by Lord Wharton's Charity before its misappropriation to Anglican uses. Mr. Lye afterwards preached in London, and died at Clapham in 1684.

A license (probably for Presbyterian services) was granted to Jerome Gregory, the aged ejected vicar of Little Marlow, for his own house there. It is dated May 16th, 1672.

It may be mentioned here with regard to William Smallwood (not "Stallwood") of Bucklebury (see pages 103, 176), that Calamy's account of his ejection has been questioned. A clergyman of that name held the living early in the seventeenth century, but resigned it some years before the Act of Uniformity. Possibly, however, he may have had a son of the same name, who may have held the living for a while, have been ejected at the Restoration, and have retired to Mapledurham. This is more likely than that the Mapledurham services in 1672 were held by the original William Smallwood, who would then be at a very advanced age.

APPENDIX C.

Mansfield College, Oxford.

Although the history of this institution forms no part of the story of the Associated churches, the writer has felt, and has been confirmed in the feeling by the representations of friends, that his work would scarcely be complete without some account of its origin and progress. He has been indebted for his facts for the most part to the memorial volume issued on the occasion of the opening celebrations, and to information kindly given by the Bursar of the College, Rev. N. H. Smith, M.A.

Mansfield College has continued the work first begun in connection with Spring Hill College, Birmingham. Some time before March, 1826, Mr. George Storer Mansfield, an aged Christian gentleman of that city, was walking in his garden with his pastor, Rev. Timothy East, minister of Ebenezer Chapel, Steelhouse Lane, Birmingham. Having no children, he put to him the question, "What shall I do with my property? I have not, in my former course of life, done anything with it to glorify God. Tell me how I may now employ it for His honour?" Mr. East suggested that he might devote it to the erection of a college for the training of young men for the Congregational ministry. Mr. Mansfield approved the idea, and discussed it with his sisters, Mrs. Sarah Glover and Miss Elizabeth Mansfield. They all united in earnest prayer to God for His blessing upon the scheme; and by a deed dated March 9th, 1826, their house and property at Spring Hill was vested in trustees for the purpose of a College, and for other religious work. Mr. Mansfield died soon after the deed was signed, and his sisters surrendered the house to the trustees some time later, removing to a smaller house in the neighbourhood, and endowing the College with the bulk of their own property. On October 2nd and 3rd, 1838, the College

was formally opened and nine students entered. The first resident tutor was the Rev. T. R. Barker, who was assisted by Rev. Henry Rogers (author of *The Eclipse of Faith*) and others. In 1840 a fund was started for the erection of a new college, the accommodation being inadequate, and to this Mrs. Glover and Miss Mansfield contributed £2,000. It was not, however, until 1854 that the foundation of the new building was laid at Moseley, nor was it opened till Midsummer Day, 1857.

On the sudden death of Professor Barker in 1870, the Rev. D. W. Simon, D.D., became resident tutor, but retired in 1876 through ill-health. A proposal was then made, but not adopted, that the College should be removed to Oxford, the Nonconformist disabilities in the Universities having been removed five years before. But when the next resident tutor, Rev. G. Deane, D.D., resigned his post to remove to Edinburgh (1884), the plan of removal was again discussed, and a resolution in favour of it was passed on May 7th, 1885, while on September 17th following, a new scheme was sealed with the approval of the Charity Commissioners. The Rev. A. M. Fairbairn, D.D., Principal of Airedale College, was invited to become Principal of the new Institution; and in June, 1886, Spring Hill College was closed, after forty-eight years of distinguished service, and classes were commenced at Oxford pending the erection of the new building.

The objects of the College were defined as being:— (1) to provide a high-class theological education for candidates for the ministry, who had already taken an Arts course; (2) to afford a religious home and centre for Free Church students at Oxford; (3) to afford facilities for the study of theology "in a spirit at once constructive, critical, and devout." The building, including the Principal's house, library, lecture rooms, dining hall, common rooms, etc., with a beautiful chapel, were erected at a total cost of £50,000. They were begun April 4th, 1887, and were opened free of debt October 15th, 1889, when Dr. R. W. Dale preached the first sermon in the new chapel, Principal Reynolds, of Cheshunt College, presided at the Communion service, and Dr. Fairbairn delivered the

inaugural lecture. Luncheon was provided in a marquee in the College grounds, when several Heads of Houses were present, notably the Master of Balliol (Dr. Benjamin Jowett), who felicitously described the occasion as "a great festival of union and reconciliation." Abundant congratulations on the return of Nonconformity to Oxford after 220 years of exclusion were also received from the Protestant churches and colleges of Scotland, America, and the Continent of Europe.

Of 160 students who have entered the College since classes were first commenced in 1886, two have died, and 40 are still studying at Mansfield. Of the remaining 118, all but one have become ministers, missionaries, or professors, 93 entering the Congregational ministry. The number of the professorial staff has been raised from two to seven, and thus the honoured Principal, Dr. Fairbairn, remarks, "We may modestly and truthfully claim to be the most adequately equipped Theological College in England." It need hardly be said how great have been the services rendered by Mansfield, and Mansfield men, to the cause of Nonconformity, and of religion as a whole; and the churches and village stations of our own Association are especially indebted to Principal, professors, and students for many proofs of kindly interest, and for many instances of valuable aid. May the future of the College be still more prosperous than the past!

ADDENDA AND CORRECTIONS.

Being anxious to render the book as reliable as possible, the author wishes here to record a few changes which have taken place while it was passing through the press, and some important facts inadvertently omitted, as well as to correct some errors. It seems impossible to avoid these last, in a work which involves the examination of some hundreds of documents (not seldom conflicting), and the verification of some thousands of names and dates ; but the utmost care has been taken to prevent them.

Page 4, line 6.—*For* Brampton, *read* Bampton.

Page 8, line 31 (see also page 10, line 33).—The statements as to date must be modified in view of the lately-discovered document mentioned on page 262.

Page 11, line 33.—*For* 1866, *read* 1869.

Page 18, line 1.—Rev. J. Macfarlane was not the same as is mentioned in lines 14 and 29, and had no degree. In line 33, *for* T. Jones, *read* S. Jones.

Page 28, line 25.—*For* Enfield, *read* Henfield.

Page 33, line 33.—Mr. Horton writes that the date 1874 (taken from the *Year-book*) should be 1872.

Page 38, line 27.—*For* four, *read* six.

Page 44.—Services in connection with the Chesham church have been carried on for some years in the village of Ashridge, where a neat chapel was erected a few years ago.

Page 65, line 10.—Mr. Major's ministry at Stokenchurch began in 1837, so that he had laboured there eight or nine years before his ordination. He did not "quit the Congregational ministry" on leaving Stokenchurch, but removed to Forton, Lancashire, afterwards held charges at Charlton (Bucks), Colyton, and Stoke Goldington, and died in 1904.

Page 72, line 15.—Rev. R. Sewell died early in 1905.

Page, 103, line 23.—The Rev. E. Thomas, of Porth, has lately settled at Bracknell.

Page 110, line 6.—Rev. F. W. Pitt has taken the charge of the Countess of Huntingdon's church at Swansea.

Page 125, line 3.—Rev. C. Williams closed his ministry at Nettlebed on June 11th, 1905.

Page 152, lines 9 and 11.—Rev. W. H. Edwards has recently taken a charge at Keyworth, Notts, and Mr. A. E. Evans at Fleet Street, Swansea.

Page 156.—Services have been carried on in connection with the Peppard church (since 1892), in the neighbouring hamlet of Witheridge Hill, being held in an out-house at a farm there.

Page 186, line 14, and page 187, line 24.—*For* W. C. Attwell, *read* W. Attwell. Rev. W. C. Attwell was a distinct person (see page 203).

Page 198.—A letter received from Mr. S. M. Soundy, of Heacham, Norfolk, who was concerned in the erection of the present chapel at Sulhamstead, states that a piece of land was purchased for about £80, and two old cottages which stood upon it were pulled down. The chapel was erected in 1881, at a cost of £730, £100 of which was collected by Miss Harper, while £131 16s. 3d. was realised by a bazaar held at Trinity Church. In 1886, an enlarged vestry was built at a cost of about £125, the whole of which was given by the late Miss King, of Burghfield.

Page 260, line 30.—*For* Yardley, Hastings, *read* Yardley Hastings (in Northamptonshire).

Page 267, line 11.—Mr. C. H. Murray afterwards held pastorates at Cullen (N.B.) and South Cave, was engaged for many years in Temperance secretarial work, and died in 1904.

Page 290, line 16.—*For* Sussex, *read* Gloucestershire.

INDEX I.

GENERAL.

- Abingdon, 14, 17-19, 214-224, 309
 Academies, 115, 124, 127, 128
 Allotments withheld, 236
 Amersham, 276.
 Ancointers, 307.
 Anthony family (Beaconsfield), 21, 23.
 Antinomianism, 50, 59, 301, 302.
 "Anti-Revelling Anniversary," 153.
 Appleford, 295.
 Appleton, 238.
 Arborfield, 177.
 Arian or Unitarian movement, 8, 22, 23, 35, 41, 47, 55, 68,
 162, 218, 219, 229, 283, 285.
 Armourer, Sir William, 159, 309.
 Ashridge, 314
 Association, Berks, &c., 13-19
 Association, East Berks, 15
 Association, Oxfordshire & West Berks, 15, 16
 Association, Oxfordshire Baptist, 249, 272
 Associations, early, 13, 36
 Aston Tirrold, 14, 277-281

 Baptism, a curious, 247
 Baptismal controversy, 32, 41, 199, 260, 264
 Baptist churches, early, 3, 39, 157, 158, 215, 229, 244,
 277, 289, 291
 Barfield family (Thatcham), 205-208
 Bark-rick, minister hid in, 160
 Barns, services in, 21, 61, 73, 116, 140, 210, 213, 216, 239,
 277, 282
 Barrington, Lord, 7, 230
 Basildon, 198
 Beaconsfield, 17, 20-29
 Beech Hill, 295
 Benson, 296
 Beggar's or Berger's Hill, 89
 Berry, Mr. J., 148, 149, 205
 Binfield Heath, 189
 Birds let loose in chapel, 31, 148
 Blackwell, Mr. F., 25, 85, 94
 Blewbury, 296
 Blind preacher, 282, 283
 Blood, Colonel, 159
 Bolingbroke, Lord, 192
 Book of Sports, 2, 34, 37, 90
 Booth, Mrs., 42

- Bovington Green, 58
 "Boy Preachers," 98, 109
 Bracknell, 101-103
 Bradfield, 280
 Brize Norton, 273
 Brougham, Lord, 241
 Buckingham, Sir Owen, 54
 Bucklebury, 103-107, 310
 Building contracts, old, 55, 67, 142
 Burnet, Bishop, 128
 Burnham, 30-33
 Burnham, Lord, 29
 Butler, Bishop, 292
 Butler, Mr. W. (Wycombe), 99

 Cadogan, Hon. & Rev. W. B., 133, 168, 179, 180
 Candle, watching, 163
 Carlile, Rev. W., 42
 Carrington, first Lord, 96
 Carter family (Wycombe), 92, 94
 Catechism, Assembly's, 42, 143, 144, 298
 Caversham Hill, 187
 Certificate for worship, 110
 Chairmen of Association, 17-19
 Chalfont St. Giles, 34-38
 Chalvey, 61-63
 Chesham, 18, 39-44, 310
 Childrey, 280, 291
 Chinnor, 225-229
 Cholesey, 280, 309
 Civil War, 2, 54, 137
 Clayden, Mr. A., 306
 Clergyman, conversion of, 51
 Clewer, 81
 Coaching days, old, 59
 Coachman, King and, 75
 Colebrook Mrs. (Peppard), 156
 Colnbrook, 58, 281
 Coley Hall, 190
 Condenser, invention of 118
 "Conference Society," 83, 85
 Conformists, partial, 83, 180
 Congregational, the name, 296
 Congregational Union, 168
 Connexion, Countess of Huntingdon's, 9, 31, 98, 102,
 107-110, 133-136, 179, 180, 182, 220-222, 279, 297, 301,
 305, 308
 Conventicle Act, 5, 115
 Conventicle Returns (1689), 5, 20, 34, 38, 45, 54, 72, 90, 103,
 125, 139, 158, 215, 229, 277, 280-285, 288, 291-293, 296
 Cookham, 50
Cooper v. Gordon, suit, 170
 Core's End, 81-89
 Coxwell, Great, 237
 Crawley, 273
 Cromwell, Oliver, 67, 158
 Cudgel-play, 154
 Cumnor, 238, 254

Curis, girls deprived of, 187
 Cushions, pulpit, 143, 162

Dewe, Mr. T. 238
 Dorchester (Oxon), 297
Duf, the ship, 226
 Dunch, Major, 284, 286

Eechinswell, 148
 Edward VII, King, 78, 80
 Ejected ministers (1680-1682), 3, 4, 20, 34, 45, 47, 61, 66, 67,
 73, 83, 90, 91, 100, 103, 111, 115, 116, 125, 126, 138,
 139-141, 157, 158, 214-217, 229, 242-244, 268, 269, 277,
 280-293, 296, 307, 310

Enclosure prevented, 106
 Epitaph, a quaint, 117
 Erskine, Lady Ann, 98, 106, 220, 226
 Eton boys, 77
 Eton Wick, 81
 "Evangelical Society" (Reading), 9, 134, 150, 153, 165,
 175, 209, 210

"Fanatiques," conventicle of, 236
 Faringdon, 17, 18, 229-234
 Farmer-pastor, a, 160, 107
 Feoffees (Puritan), 90
 Fernham, 236
 Fettiplace, Mr. C., 223
 Fifth Monarchy sect, 116, 215
 Fighting minister, a, 271
 Filkins, 241
 Five Mile Act, 9, 139, 158, 269, 287
 Fleetwood, Mrs., 34
 Flooded chapel, 142
 "Free Churches," 297, 305, 306
 Frilford, 238
 Frogmore, 73
 Fuller family (Aston), 278
 Funerals disturbed, 143, 247

Gauntlett, Dr. J. H., 181
 George III, 75, 77
 Glover, Mr. M., 25
 Gold Hill, 297
 Goring, 107-110
 "Gospel Oak," 67
 Greek and Hebrew in pulpit, 218
 Greek Bishops, 247
 Grenville, Lord, 86

Hackney College Trust, 26, 112, 236, 272, 299
 Hagbourne, 281, 304
 Hair-powder, protest against, 166
 Hambleden, 111-114
 Hampden family, 2, 91, 93
 Hampstead Marshall, 149
 Hanney, East, 238
 Harris, Miss E. F. S., 304

- Harvard College, 137
 Haseley, Great, 268, 307
 Hawthorne, Nathaniel, 293
 Hearne, Miss H., 177
 Henley, 14, 17-12, 115-124, 309
 Henton, 229
 Highclere (Hants), 140
 Highworth (Wilts), 17, 230, 231
 Hill, Sir Richard, 84
 Hinton Waldrist, 298
 "Hole in the Wall," the, 75
 Holidays, minister averse to, 79
 Holyport, 50
 Hungerford, 123-132
 Huntingdon, Lady, 9, 164, 179. *See* Connexion.
 Hymns, 52, 201
 Hyper-Calvinism, 10, 41, 221, 224, 232, 250, 263. *See*
 Antinomianism.
 Ibbotson family, 59, 87
 Ilsley, East, 282
 Independent, the name, 295
 Indulgence Licenses (1672), 6, 35, 45, 67, 73, 91, 100, 103,
 115, 126, 139, 159, 216, 243, 244, 262, 269, 277, 280-289,
 291, 294, 297-300, 307
 Informers, 92, 289
 "Itinerants," 120, 200, 202
 Jacobites, 244, 270
 Johnson, Dr., 84
 Jowett, Dr. B., 313
 "Judgments" on persecutors, 289
 Kent, Duchess of, 121, 251
 Kingsclere, Hants, 104
 Kingston Blount, 228
 Knox, John, 277
 Lambeth MSS. *See* Conventicle Returns.
 Lambourn, 283, 309
 Lane End, 299
 Langford, 239
 Langley, 4, 64
 Lansdowne, Marquis of, 95
 Latchford, 307
 Leafield, 299
 Leake, Mr. H., 238
 "Left Leggs," 194
 Lenthall, Speaker, 289
 Lew, 273
 Littlestead Green, 189
 Locke, John, 115
 Locks on the Thames, 119
 Lollardy, 1, 20, 39, 54, 60, 66, 72, 81, 111, 115, 125, 136, 156,
 215, 229, 268, 276
 London Missionary Society, 165, 166, 184
 Longevity, instances of, 68, 69
 Longworth, 238

- Longland, Bishop, 1
 Loudwater, church at, 85

 Maidenhead, 14, 17-19, 30-31, 54-53
 Mansfield College, 311-313
 Mansfield, Mr. G. S., 311
 Mansions licensed for services, 83, 126
 Mapledurham, 176, 310
 Marlow, 14, 17, 18, 54-58
 Marlow, Little, 310
 Martin, Sarah, 70
 Martyrdom, cases of, 2, 66, 72, 136, 276
 Mary, Queen, 111, 277
 Mather, Cotton, 270
 Mayor, sermon repeated by a, 51
 Methodist revival, 8, 9
 Milman, Dean, 183
 Milton, John, 34
 Missionaries (foreign), 43, 53, 58, 81, 100, 124, 138, 145,
 147, 187, 197, 223, 224, 234, 251, 254, 306
 More, Hannah, 181
 Moreton, South, 299
 Mortimer West, 133-136

 Nash, Mr. W., 31, 61, 64
 Nettlebed, 124, 309
 Newbury, 14, 17-19, 21, 74, 136-147, 204, 283
 Newbury, Massachusetts, 137

 Oakley, 229
 Ordinations, remarkable, 121, 213, 220, 247
 Oxford, 242-258
 Oxford and Cambridge, epigram on, 245
 Oxford, University of, 3, 242
 Owen, Robert, 169

 Pangmourne, 150-152
 Parker River, New England, 137
 Pentycross, Rev. S., 290, 300, 301
 Peppard, 152-156
 Persecution (17th cent.), 2-5, 46, 116, 140, 160, 217, 269,
 282, 289
 Persecution (18th cent.), 25, 30, 51, 161, 224, 225, 230,
 244, 245, 247, 249, 270, 296
 Persecution (19th cent.), 76, 100, 105, 130, 148, 192, 205,
 209, 235, 236, 284
 Pinkney's Green, 151
 Poaching checked, 191
 Pordage, Dr. J., 158, 280
 Pound Green, 190
 Poyle, 58-60
 Presbyterian churches, 8, 9, 20, 34, 37, 46, 54, 67, 73, 91,
 127, 140, 158, 162, 216, 229, 244, 262, 269, 276-294
 Primitive Methodists, 63, 237, 290
 Prize fighters, 241
 "Pretender, the Young," 68, 271
 Prince Consort, 78
 "Protestant Catholic Church," 248

- Providence Chapel, Uxbridge, 69
 P.S.A. Society, 174
 Pulpit thrown in pond, 235
 Puppies in chapel, 31
 Puritanism, 2, 20, 90, 125, 138, 157, 214, 242, 268
 Pusey, 84

 Quakers, 216, 245, 247, 254, 301

 Radcot, 300
 Reade, Chas., 72
 Reading, 14, 17-19, 156-175, 178-187, 194-202, 309
 "Religious Difficulty," the, 42
 Revels, 153
 Reynolds, Sir Joshua, 29
 Riots against Dissenters, 36, 76, 161, 244, 245
 Risborough, Prince's, 285
 Rokeby Hall, 176
 Romaine, Rev. W., 84, 179, 230
 Romanism, 176, 304

 Salter's Hall Synod, 55, 74, 162, 291
 Sandemanianism, 118
 Sandford, 286
 Sandhurst, 286
 Savoy, Nonconformist Chaplain of, 293
 Saunders, Rachel, 236
 Schism Bill, 83
 Schools, British, 61, 156, 227, 228
 Schools kept by ministers, 20, 39, 69, 117, 150, 155, 203,
 217, 225, 249, 259, 283, 292, 297, 302, 303
 Secretaries of Association, 16, 303
 Seventh Day Baptists, 227, 289, 307
 Shalbourne, 286
Shaver, The, 84
 Shellingford, 235
 Shilton, 286
 Shinfield Green, 197
 Shiplake, 300
 Shippon, 287
 Sidmouth, Lord, 303
 Sleeping in service prevented, 221
 Slough, 17-19, 61-64
 Socialism, debate on, 169
 Soldier preacher, 75
 Sol-fa System, 185
 Sonning, 180
 South Stoke, 110
 Spencer's Wood, 197
 Spital, 81
 Spring Hill College, 311, 312
 Staines, 14, 17
 Stanford, 234
 Stanton Harcourt, 287
 Stoke Row, 202
 Stokenchurch, 64-66
 Students, expelled for preaching, 83
 Sulhamstead, 198, 315

Summertown, 256-258
 Sunday School Magazine, first, 250
 Sunday Schools, early, 23, 42, 59, 61, 130, 143, 145, 153,
 Sun-dial, a curious, 118
 Sunningdale, 203
 Surman, Mr. J., 41
 Sutton Courtney, 224

Tadley, Hants, 142
 Talbot, Rev. Dr. 178
 Talfourd, Justice, 164, 167
 Taylor, Isaac, 189
 Temple Cowley, 254
 Tetsworth, 258-262
 Thatcham, 204-206
 Thame, 17-19, 262-265
 Theale, 209
 Thirty miles' walk to service, 142
 Thompson, Mr. B. R., 155, 156
 Tilehurst, 175
Todhunter's Algebra, 37
 Tombs, Mr. J., 240
 Touchen End, 51
 Town Halls, services in, 114, 140, 301
 Townsend family, 270, 271
 Tractarian movement, 252, 256
 Treasurers of Association, 16
 "Triers," the, 34, 159, 280, 310
 Twisse, Dr., 136, 137
 Twyford, 210-212

Uffington, 237
 Ulster Revival, 71
 Upton, 300
 Uxbridge, 14, 17, 18, 66-72

Victoria, Queen, 80, 154, 251

Waller family, 21
 Wallingford, 14, 17, 18, 288-290, 300-306
 Wantage, 290-292, 306, 309
 Wargrave, 192
 Watlington, 307
 Watt, James, 118
 Well End, 89
 Wesley, John, 180, 263
 Wesley, Samuel, 124
 Wesleyan Methodists, 263, 299
 Weston, 149
 Wharton, Philip Lord, 81-83, 90, 92, 141, 292; his charity,
 83, 310
 Wheatley, 265-267
 Whitefield, George, 144, 164, 225
 Whitelocke, Bulstrode, 127
 White Waltham, 52
 Wilberforce, Wm., 179, 233
 Will, minister's curious, 40
 Wilson, Thos., 36, 77

Windsor, 14, 18, 19, 72-81
Witney, 17, 268-275, 309
Witheridge Hill, 315
Wokingham, 292-294, 307
Wooburn, 14, 17-19, 81-89
Woodley, 191
Woods, services in, 116, 154, 215
Woolhampton, 213
Wootton, 238
Wycliffe, John, 1
Wycombe, High, 14, 17-19, 82, 85, 89-100
Wycombe, West, 100, 310
Wycombe Marsh, 100

INDEX II.

**NONCONFORMIST MINISTERS, PASTOR-EVANGELISTS,
AND MISSIONARIES, 1662-1905.**

N.B.—The following abbreviations are used:—B., Baptist; E. Ejected Minister; P., Presbyterian. Names which only occur once and of which nothing further is known, are as a rule not included.

Adams, —, 193
Addiscott, H., 52
Agas, Benj. (E), 4
Allen, R., 56, 297 (?)
Allen, Sam., 226
Alsop, Jas., 17, 131
Anderson, M., 37
Andrews, W. G., 33
Angel, W., 241
Armstrong, E. (P), 163
Ash, W., 205
Ashwell, Thos., 37, 59, 98
Atley, Hy., 233
Attwell, W., 186, 187, 315
Attwell, W.O., 81, 203
Austin, Edw., 241

Backaller, Hy., (E), 3, 138
Bagley, Thos., 29, 81
Bain, W. J., 43
Bainton, G., 44
Baker, H., 257
Bārham, C. N., B.L., 44
Barker, Prof. T. R., 69, 312
Barnes, Wm., 234
Baron, J., B.D. (E), 3
Barret, S. (E), 3, 282-284, 291
Bartholomew, J., 108
Bartlet, J. V., D.D., 19
Batchelour, Rich. (E), 139, 282
Bateman, C. H., 195
Baxter, Rich. (E), 68, 277
Beasley, T. E., 36, 69
Beckley, F., 147
Beddow, Benj., 146
Bell, D., M.A., 273
Bennet, R., B.D. (E), 216
Bennett, J., D.D., 185
Benson, Geo., D.D. (P), 217
Benson, J. (P), 55

Betteridge, J., 147
Bevan, W.A., 132
Birch, S., M.A. (E), 4, 286
Bird, E., 267
Biscoe, J., M.A. (E), 100, 310
Black, Thos., 139
Blackmore, — (P), 20
Blake, — (P), 270, 271
Bleau, S. B., M.A., 239
Blore, J. W., 61
Blower, S., M.A. (E), 216
Boddily, — 301
Bogue, David, D.D., 56, 84, 134
Bolton, Robt., 121, 192
Bond, Benj., 227
Bond, T., 212
Booker, Thos., 124
Boseley, Ira, 187
Brackstone, Rich., 130
Bradbury, Peter, 93
Bradbury, Thos., 93, 144
Brand, O., 257
Brantom, J., 274
Brice, J. (E), 3, 46, 281
Brice, W. (E), 4, 45, 115, 215, 281
Briggs, John, 57
Bristow, E., 44
Bristow, —, 86
Brooker, J. J., 65
Brown, A. J., 114
Brown, G. W. E., 113, 147, 213,
257
Brown, John, 113
Browne, Sam., 15, 119
Browne, T. H., 18, 96
Brownjohn, G. W., 274
Bubier, Prof. G. B., 201
Bubier, Wm., 201
Bulmer, G., 33, 62, 274
Bulmer, R., 16, 186

Bulteel, H. B. (Calv.), 250, 256
 Burch, G. J., M.A., 253
 Burgess, Dan. sen. (E), 126, 139, 291
 Burgess, Dan., jun., 126
 Burgess, —, 75, 76
 Burgwin, — (B), 101
 Burnett, G. (P), 162
 Burnett, J. (P), 163
 Butler, Hugh (E), 4, 20, 67
 Byron, Benj., 175

 Cadoux, E. H., 262
 Cambden, J (P), 73, 74
 Carr, G. T., 305
 Carter, Rich. (E), 5, 61, 281
 Catoot, — (P), 294
 Caterer, Isaac, 155, 156, 203, 259
 Chamberlain, J. R., 186
 Chandler, Hy. (P), 127
 Chandler, S., D.D. (P), 127
 Chapman, Wm., 151
 Cheesman, T., M.A. (E), 3, 277, 282, 288, 289, 291
 Cheney, Hy., 187
 Churchill, Jas. 100, 120
 Clark, J. (E), 3, 125, 286
 Clark, Sam. (E), 90-92, 99
 Clarke, R. P., 16, 18
 Clarke, Stephen, 65
 Clarke, W. Aug. (B), 247
 Clarkson, W. F., B.A., 97
 Clayton, Geo., 165, 169
 Clayton, J. sen., 84, 164
 Clayton, J. jun., 59, 130, 145
 Clayton, W., 52
 Clerk, S., 20, 21
 Colborne, G., Ph. D., 170, 172
 Cole, T., M.A. (E), 115, 124, 243
 Coles, T. T., 231
 Collard, R. J., 65
 Collett, Thos., 272
 Collier, Jas., 253
 Collyer, F. W., 255
 Comyns, R., M.A. (E), 3, 277, 280, 288, 289, 291
 Conder, G. W., 96
 Cooke, John, 9, 14, 25, 30, 31, 48-52, 145, 180, 205, 210
 Cope, H., 260
 Cope, Jas., 231
 Copley, W. (B), 250, 251
 Corbold, A., 306
 Cornish, Hy. (E), 287
 Couldrey, A. H., 239
 Cousins, G., 224
 Cousins, W. E., M.A., 187, 224
 Coven, S. (E), 307

Cowie, E. R. (B), 307
 Cradock, S., M.A. (E), 35
 Crisp, E., 100
 Crowther, Benj., 132
 Cunningham, M., 239
 Curry, T. (P), 279, 280
 Curwen, John, 185
 Curwen, S., 17, 42, 145, 185, 234

 Dadswell, Jas., 188
 Dale, R. W., D.D., 24, 207, 312
 Dalgliesh, G.C., 33
 Darby, Abram, 22
 Davenport, E., 132
 Davies, C. M'C., 18, 266-268, 29, 305
 Davies, D. A., 64
 Davies, E., 296
 Davies, Geo., 234
 Davies, Jos., 21
 Davies, J. T., B.A., 254
 Davies, Philip, 175, 210
 Davies, Taliesin, 87, 88, 99
 Davies, Theophilus, 132
 Davies, Thomas, 52
 Davis, Jacob, 151
 Davis, John, 102
 Davis, Rich., 294
 Delling, T. J., 66, 212
 Dent, Hy. (E), 126, 139, 282, 283
 Dixon, J., 188
 Dixon, J. R., 227
 Dixon, Jabez, 28
 Dixon, S. B., 261
 Dod, John (E), 215, 268
 Dodgson, A., 53
 Dodson, Jos. (P), 229
 Doolittle, S., 161, 162
 Doolittle, Thos., 127, 161
 Dorling, F. W. R., 187
 Douglas, A., 9, 14, 15, 101, 153, 164-169
 Doxey, Isaac (B), 264
 Dryland, W., 145, 148
 Dunk, Wm., 109
 Duthie, Jas., 27
 Dyer, W. (E), 4

 Eason, B. M., M.A., 258
 East, Timothy, 311
 Eastman, P. M., 212
 Eastman, S., 16, 18, 79
 Eastmead, Wm., 112
 Edland, —, 259, 306
 Edmunds, Jas., 32
 Edwards, Geo., 56
 Edwards, T. E. M., 223
 Edwards, W. H., 152, 315

Eisdell, Thos., 211
 Ellis, E., M. A., 257
 Ellis, Jas., 102
 Elrick, J., M. A., 17, 264
 Emblem, John., 108
 English, Thos., 49, 84-86, 88, 94
 Erlebach, R. P., 221
 Evans, A. E., 152, 315
 Evans, D. M., 256
 Evans, D. Wm., 57
 Evans, D. Wallis, 176
 Evans, E. J., B. A., 60
 Evans, G., 108
 Everett, T. C., 168
 Evershed, S., 33
 Esard, A. R., 254

 Fairbairn, A. M., D. D., 19, 312, 313
 Fairbrother, R., 223
 Fairbrother, W., 17, 52
 Fancourt, S. (P), 128
 Farrow, W. J., B. A., 174
 Fletcher, R., 223
 Flide, W. A., 33
 Ford, W., 75
 Fordham, W., 189
 Fowler, C., M. A. (E), 3, 157-158, 309
 Fowler, S., 140
 Fownes, G., (E), 4, 90
 French, J. B., 257
 Frewing, J. J., 58, 208, 233
 Friend, W., 230
 Frome, R., 56, 231 (?)
 Frost, Rich., 131
 Fry, J. H., 233
 Fuller, Rich., 278

 Gainsborough, H., 118
 Galt, M., 150
 Gandy, Wm., 257
 Gardiner, Thos. (E), 4, 292, 294
 Gardiner, —, 69
 Garner, Jas., 241
 Gauntlett, Hy., 181
 Geary, J., 23-25, 262
 Gibbons, E., (P), 68
 Gibbons, Thos., D. D., 13, 21, 35, 68, 247, 271, 278
 Gilbert, Thos., B. D., (E), 243
 Gilbert, Wm., (E), 4, 268, 287
 Giles, A., 72
 Giles, Thos., 37
 Gill, John, D. D. (B), 129
 Glanville, J. F. M., 53
 Goadby, J. J., 16, 19, 122
 Godbolt, — (E), 66
 Godwin, E. (P), 128, 129, 174

Godwin, W. (P), 22, 129
 Gooby, John, 113
 Gooby, M. L., 114
 Goodcare or Goodyere, H., M. A., (E), 4, 111
 Goodhall, John, (P), 230
 Goodwin, Thos., D. D., (E), 242
 Gordon, S. C., M. A., 170, 201
 Gough, W., (E), 3
 Gould, A. J., 147
 Goulty, J. N., 121
 Gower, Chas., 107, 208
 Goward, Chas., 16, 172
 Grant, J. S., 241
 Green, Edwin, 227
 Green, Wm., 15, 180
 Gregory, B. D. W., 239
 Gregory, H., (E), 4
 Gregory, J., (E), 310
 Gregory, Thos., 91 (?), 300
 Griffin, J., 85
 Griffin, R. A., (B), 151
 Griffith, J. S., M. A., 223
 Griffiths, E. J., 208
 Griffiths, Jos., 14, 279, 301
 Grove, Thos., 83
 Guest, Wm., F. G. S., 194
 Gunn, —, 269
 Gunter, H. (E), 229, 284
 Gunter, John, (P), 229
 Gyles, J., 116

 Hackett, S., 94
 Haggett, J. S., 133
 Hall, John, 41
 Hall, Lemon, 59
 Hall, Robt. (E), 4, 67, 281
 Hall, Robt. (B), 164
 Hall, Spedding, 222
 Hall, Thos., 62
 Hammet, John (P), 104
 Hammond, E. J., 255
 Hancock, C. (P), 21, 68
 Hancock, G. H., 114
 Handsford, —, 210
 Harcourt, J., 259
 Hardie, C., 264
 Harding, David, 44
 Harley, R., M. A., 253
 Harris, David, 308
 Harris, Evan, 35
 Harris, Wm., 13, 16, 17, 165, 266, 302, 304
 Harrison, Joshua, 50, 86, 88
 Harrison, J. C., 86, 87, 89
 Harrison, Rich., 246
 Harsant, J., 17, 27, 29
 Harsant, J., jun., 29

Hartcliffe, John (P), 73
 Hawker, E., B.A., 53
 Hawker, J. G., 53
 Hawkins, W. M., 305
 Hayden, John, 99
 Hayward, W. D., 204
 Hellings, N., 272
 Henderson, A., 57
 Henderson, E., D.D., 251
 Henderson, J., 63
 Henry, Matt. (P), 127, 161
 Herman, G. L., 202
 Hescox, —, 31
 Hewlett, J., M.A., 145
 Hickes, — (P), 247
 Higgins, Chas., 257
 Higgs, Jas., 272
 Hill, Jas., 251
 Hill, Rowland, 9, 76, 77, 84, 121,
 180, 230, 231, 264, 277, 298
 Hinton, Jas. (B), 167, 249, 250,
 265, 296, 306
 Hinton, J. Howard (B), 184, 250
 Hiscourt, —, 102
 Hobbs, J. H., 112
 Holdsworth, J. (P.), 278
 Holland, Wm., 65
 Hollis, H., 187
 Holmes, Dan., 231
 Hook, J. (E), 293
 Hook, Wm. (E), 293
 Hookey, T. P., 223
 Hopkins, J. H., 130, 131
 Hopwood, M., 206
 Horne, And., 95, 98
 Hornsby, —, 263
 Horton, G. G., 33
 Horton, R. F., D.D., 186
 Horton, T. G., 185
 Howe, John, M.A. (E), 82, 127
 Howes, Isaac, 224, 235
 Howes, J., 109, 150, 198
 Hubbard, F., M.A. (E), 269
 Hockett, R. S., 234, 235, 237
 Hull, R. L., 124
 Humberstone, W. C., 261
 Huntington, Wm. (Calv), 50
 Hyatt, Chas., 65
 Hyatt, John, 65
 Hyde, F. T., 80
 Hyde, W., 211

 Ingham, G., 48
 Inglis, G. T. M., 53, 265
 Ingram, G. W., 60
 Ireland, — (E), 3

 Jackson, S., 65

Jackson, T. H., 175
 Jackson, —, 48, 290 (?)
 James, John, M.A. (E), 3, 139, 281
 Jarvis, A., 100
 Jarvis, G. P., 16, 19, 97, 99
 Jay, William, 42, 121
 Jeffries, Jas., 155, 234, 235, 267
 Johnson, A. W., 18, 88, 186
 Johnson, Peter, 135
 Jones, Eliezer, 252, 266
 Jones, Evan, 163
 Jones, J. Landel, 274
 Jones, S., 18, 63
 Jones, T. Slade, 208
 Judson, Wm., 17, 95, 98, 99
 Juice, Thos. (E), 158-160
 Jukes, E., 18

 Keat, Robt. (B), 291
 Kettle, W., 65
 Keyworth, T., 279, 306
 Kiffin, Wm. (B), 291
 Kilpin, S. W., 62, 147, 195
 King, Jos., 197
 King, Rich. (P), 160, 309
 King, Wm., 38, 39
 Kingsbury, Wm., 167
 Kirkup, — (P), 219
 Kluht, B. H., 187, 212
 Knight, Wm., 17, 62
 Knight, —, 267

 Lake, J. N., 219
 Langley, H., D.D. (E), 214-216,
 242
 Larter, Hy., 240
 Laurie, Geo., 167, 175
 Lawes, F. E., 136
 Lawes, W. E., D.D., 136, 197
 Laxton, Wm., 130
 Lee, A., Ph.B., 80
 Lee, C., 188
 Lee, G., 302
 Lees, H. B., 43
 Leeson, Matt. (P), 262
 Legg, W., B.A., 16, 17, 18, 168-
 172, 194, 234, 308
 Legge, J., D.D., 254
 Legge, W., 80
 Leighton, — (P), 68
 Lepine, F., 223
 Lepine, S., 17, 18, 222
 Le Pla, M. H., 28, 113, 210
 Le Pla, W., 53, 261
 Lewis, J., 147
 Lewis, T. F., 19, 53
 Linington, W. A., 44
 Llewellyn, Jas., 152

Long, S. J., 197
 Lumsden, R. C., F.R.A.S., 53
 Lye, Thos., M.A. (E), 310
 Macanlay, Jas., 203
 Macdonald, D., 187
 Macfarlane, J., B.A. (Maiden-head), 18, 53
 Macfarlane, J. (Windsor), 18, 79
 Macgowan, J. (B), 84
 Mackewin, — (P), 294
 M'Crea, John, 79
 Madgwick, Jas., 118
 Maes, D. (P), 284
 Major, W., 65, 314
 Malcolm, Jas., 88
 March, H., 17, 146, 194
 Marchant, Jas., 144
 Mark, J. J., 65, 259, 308
 Marria, G., 279
 Marsden, J., 116
 Marsh, John, 65, 308
 Marshall, C. G., 223
 Martin, D., 18, 253, 254
 Martin, S., 145
 Mason, Jas., 227
 Mather, S., 270
 Mather, W. M., 57
 Matheson, D. L., B.A., 146
 Matthews, B. C., 99
 Maydon, R. W., 124, 135
 Mearns, A., 57
 Meers, J. (P), 294
 Mellonie, E. W., 260
 Merriman, Benj., 140-143, 147
 Messenger, T. (P), 35
 Midwinter, E., 147
 Miles, Wm., 36
 Miller, J. A., 79
 Miller, Wm. (Oxford), 248
 Miller, Wm. (Wycombe), 15, 94, 99
 Millican, H., 60
 Mills, Benj., 68
 Milner, Ralph, (P), 291
 Mole, Thos. (P), 68
 Moore, Fras., 26
 Moore, John (P), 219
 Moore, Thos. (P), 217
 Moreland, John, 17, 18, 131, 232
 Morgan, Thos. (P), 219
 Morley, Wm., 19, 265
 Morton, John, 104, 213
 Mossop, Dan., 27, 170
 Mountain, Jas., 57
 Mountford, J., 71
 Mully, J., 112
 Munton, H., 228

Murray, C. H., 267, 315
 Muston, C., 268
 Newberry, G., 31, 101
 Newlyn, P., 37
 Newnam, E., 16, 23
 Newport, G. O., 124
 Nicholson, W., 80
 Noon, Thos., 164
 Oates, John, 19, 196
 Oldham, J., 151
 Oram, Wm., 297
 Ore, A., 81, 267
 Orr, T., 19, 79
 Orr, Wm., 18, 71
 Osborn, J., M.A. (E), 4
 Ovey, —, 147
 Owen, B., 74
 Owen, J., D.D. (E), 82, 242, 246
 Pack, Sam., 290
 Packer, S., 33
 Page, Rich., 38
 Palmer, N., 73 (P)
 Parker, J. W., 260
 Parker, W., (P), 278, 290
 Parks, S., 246
 Parnell, H. R., 114, 133
 Parrott, S., 199
 Pate, John, 147
 Paterson, —, 117
 Paul, J., 64, 265, 228, 263
 Pauling, H., 279
 Pawlyn, Robt. (P), 244
 Payton, Chas., 175
 Pearce, J. B., 52
 Penford, E. J., 147
 Perfect, H., 234, 273
 Perkins, B. (E), 4, 30, 293, 294
 Perkins, E. (E), 293
 Perkins, H. J., 147
 Perkins, —, 26, 298 (?)
 Perks, Isaac, 26
 Philip, John, D.D., 145
 Phillips, P., 296
 Phillips, S., 143
 Picken, W. H., 113
 Pierce, Jas. (P), 263
 Pike, Sam. (Chalfont), 35
 Pike, Sam. (Henley), 117
 Pingree, R., 109
 Pinkney, — (E), 3, 288
 Pinnell, A., 134, 296
 Pither, John, 44
 Pitkin, T. (P), 55
 Pitt, F. W., 110, 314
 Plommer, J., 267

- Pomfret, S. (P), 54
 Poole, W. T., 103, 299
 Popley, W. A., 32
 Pordage, J., D.D., 158, 280
 Porter, W., 41
 Potter, E. M., 110
 Pownall, J. (P), 92, 99
 Price, Rees (P), 35
 Priestley, Jos., D.D. (P), 23, 36
 Prince, Jas. (E), 294
 Prowitt, E. (B), 248
 Pryce, R., 279
 Purdon, D. W., 264

 Raban, Jas., 302
 Radbourne, H. E., 53
 Rawlings, — (E), 3
 Reaney, G. S., 16, 196
 Reader, Thos., 144
 Redford, A., 61, 76, 303
 Redford, Geo., D.D., 48, 61
 Reed, And., D.D., 70, 251
 Rees, Jos. (P), 286
 Reeves, W., B.A. (E), 4, 215, 285
 Reynolds, H. R., D.D., 312
 Richardson, —, 22
 Rigby, R., M.D. (P), 162
 Robbins, Geo., 18, 63
 Roberts, W., B.A., 96
 Robertson, J., M.A., 254
 Robinson, Benj. (P), 127
 Robinson, F., 60
 Robinson, Isaac (P), 39
 Robinson, John, 71
 Robinson, W. M., 151, 208
 Roby, W. (P), 246
 Rodway, —, 197, 266
 Rogers, R. (E), 125, 243
 Rogers, T., M.A. (P), 292
 Rooker, W., 36
 Roome, J., 279
 Roome, W. J., 57
 Roscoe, E. (P), 291
 Rosier, H., 151
 Ross, T. S., 173
 Rounce, T., 64
 Rowland, A., LL.B., 124, 135, 167
 Rowland, Jas., 17, 18, 122
 Russell, H., 189
 Rutherford, Jas., 227
 Rutherford, W. (P), 69
 Rutter, P. J., 28, 29

 Sackett, B., 274
 Sadler, Jas., 306
 Sandwell, G. H., 88
 Saunders, — (E), 4
 Savage, S., 147

 Sayer, J. (E), 281
 Scaife, —, 298
 Scholefield, N., 119
 Scott, C., 86
 Scott, T., 261
 Scammel, I., 255
 Sedgley, W., 143
 Sewell, R., 19, 68, 71, 72
 Sewell, R. H., B.A., 19, 173, 177
 Shalders, E. W., B.A., 18, 146
 Sharp, W. F., 221
 Sheffield, A. F. S., 103
 Sheffield, W. (P), 74
 Shellabear, H. W., 212
 Shepherd, Ambrose, 19, 167
 Sherren, W. W., 204
 Sherman, Jas., 11, 87, 154, 181-
 184, 187, 189, 190-193, 209
 Sills, John, 117, 285
 Simmons, Jos. (P), 47, 285
 Simmons, John (B), 86
 Skipper, J. H., 44
 Slater, W., 42
 Smallwood, Wm. (E ?), 3, 103,
 176, 310
 Smith, Francis, 234, 240
 Smith, Frank, 63
 Smith, Henry, 238
 Smith, John (E), 3
 Smith, J. Pye, D.D., 251
 Smith, J. T., 266
 Smith, N. H., M.A., 16, 311
 Smith, Sam. (E—Stanford Ding-
 ley), 3
 Smith, Sam., M.A. (E—Windsor),
 73
 Smith, Skinner, 218, 287
 Smith, Wm., 232
 Smithson, Wm., 94, 99
 Snashall, — (P), 246
 Snell, H. H., B.A., 43, 197
 Snell, J. H., 18, 43
 Snelgar, Jacob, 95
 Soper, R., 17, 232, 234
 Southwell, J. (E), 140, 283
 Spence, Jas., D.D., 17, 252
 Spencer, J., 112
 Spooner, T., 40
 Spurgeon, C. H. (B), 29, 146
 Stallybrass, T. E., 43
 Stamper, T. G., 16, 17, 167
 Standen, Jos. (P), 284
 Stanton, E., D.D. (E), 34, 242,
 268
 Stay, J., 29
 Stedman, R. (E), 3, 292
 Stennett, E. (
 Stephens,

Stevens, J., D.D., 221, 223
 Stevens, S., 56
 Stevens, —, 22
 Stevenson, John, 261
 Stevenson, J. G., 264
 Stevenson, J. F., LL.B., 18, 172, 195
 Stewart, Geo., 186
 Stoughton, J., D.D., 59, 62, 63, 77, 78
 Stretton, Rich., M.A., (E), 46, 47, 244
 Stretton, Rich., jun., (P), 47
 Strongman, J. M., 232, 234
 Stumphouse, —, 263, 271
 Styles, T., 17, 18, 56
 Sugden, B., 65
 Summers, W. H., 16, 19, 28, 133, 135
 Summersby, B. J., 156
 Sumner, —, 278
 Surman, J., 41
 Swaine, —, (B), 232
 Swinhow, G. (E), 91, 277, 285
 Swinnock, G. (E), 4, 91

Talbot, Chas., 19, 88
 Tavender, F., B.A., 58
 Taverner, —, (E), 66
 Taylor, John, 123, 234
 Taylor, R., 273
 Taylor, T., 271
 Taylor, W., B.A. (E), 141, 283
 Terry, E., M.A., (E), 34, 35
 Thick, W. (B), 151
 Thomas, David, D.D., 42
 Thomas, E., 314
 Thomas, G. P., Ph. D., 114
 Thomas, J. (B), 250
 Thompson, F. P., 66
 Thresher, W., 15, 220, 223, 224
 Tinling, J. F. B., B.A., 173, 202
 Tiptaft, W. (Calv.), 221, 224
 Titchmarsh, E. H., M.A., 19, 147
 Todhunter, G., 37
 Tomkins, M., 189
 Tozer, R., 17, 273
 Tucker, S., 123
 Tuckwell, J. H., 265
 Turner, G. L., M.A., 309, 310
 Tyndale, J., 252

Udall, T. C., 18, 232

Valentine, T., M.A. (E), 4, 34
 Varty, J., 279
 Vaughan, Robt., D.D., 71, 266
 Vick, J. O., 193
 Vincent, N., M.A. (E), 4, 75, 281
 Voysey, T. (E), 3, 204

Waite, E., M.A., 223
 Waite, J., 223
 Walden, Keith, 255
 Walford, W., 64, 69, 70
 Walker, J., sen., 153, 156
 Walker, J., jun., 101
 Wallace, G. T., 132
 Wallace, T., 273
 Wallis, G., 131
 Wallis, J., 277
 Ward, J. (P), 270
 Ward, Dr. (E), 4
 Wardle, Ralph, 206
 Waring, —, 31, 231 (?)
 Waters, Jas. (P), 67
 Waters, John, 211
 Watson, J.S., 200
 Watts, Fras., 25
 Waugh, Benj., F.G.S., 17, 146
 Webb, H., 149
 Weeks, F. W. B., 88
 Welch, J. S., M.A., 258
 Wesson, J., 103
 West, E., M.A. (E), 3
 Westbrook, J. C., 51
 Weston, S., 17, 87, 89
 Whalley, J., 233
 Wheeler, John, 56
 Whitbread, W. H., 38
 White, E., 207
 Whitwell, —, 212
 Wiffen, W. H., 263
 Wilkins, W., 98, 108, 150, 220-222
 Wilks, Matt., 25, 49, 84
 Willan, R., 203
 Willetts, —, 235
 Williams, C., 125, 297, 314
 Williams, J. S., 255
 Williams, P., 239
 Williams, T., 233
 Williams, Roger, 48, 297
 Williams, W., 274
 Wills, J., 284
 Wills, —, 271
 Winter, Cornelius, 41, 230
 Winter, T., 129, 144, 148
 Winzar, H., 17, 96
 Wood, John, 186
 Wood, Thos., 199
 Woodbridge, B., M.A. (E), 3, 137-141, 280, 291
 Woodbridge, John (E), 3, 138, 141
 Woodhouse, John (E), 127, 140
 Woodhouse, Joseph, 97
 Woodward, T. (E), 3, 87
 Woolley, W., 109, 150
 Worden, Thos., 299

INDEX II.

331

Wright, Chas., 240

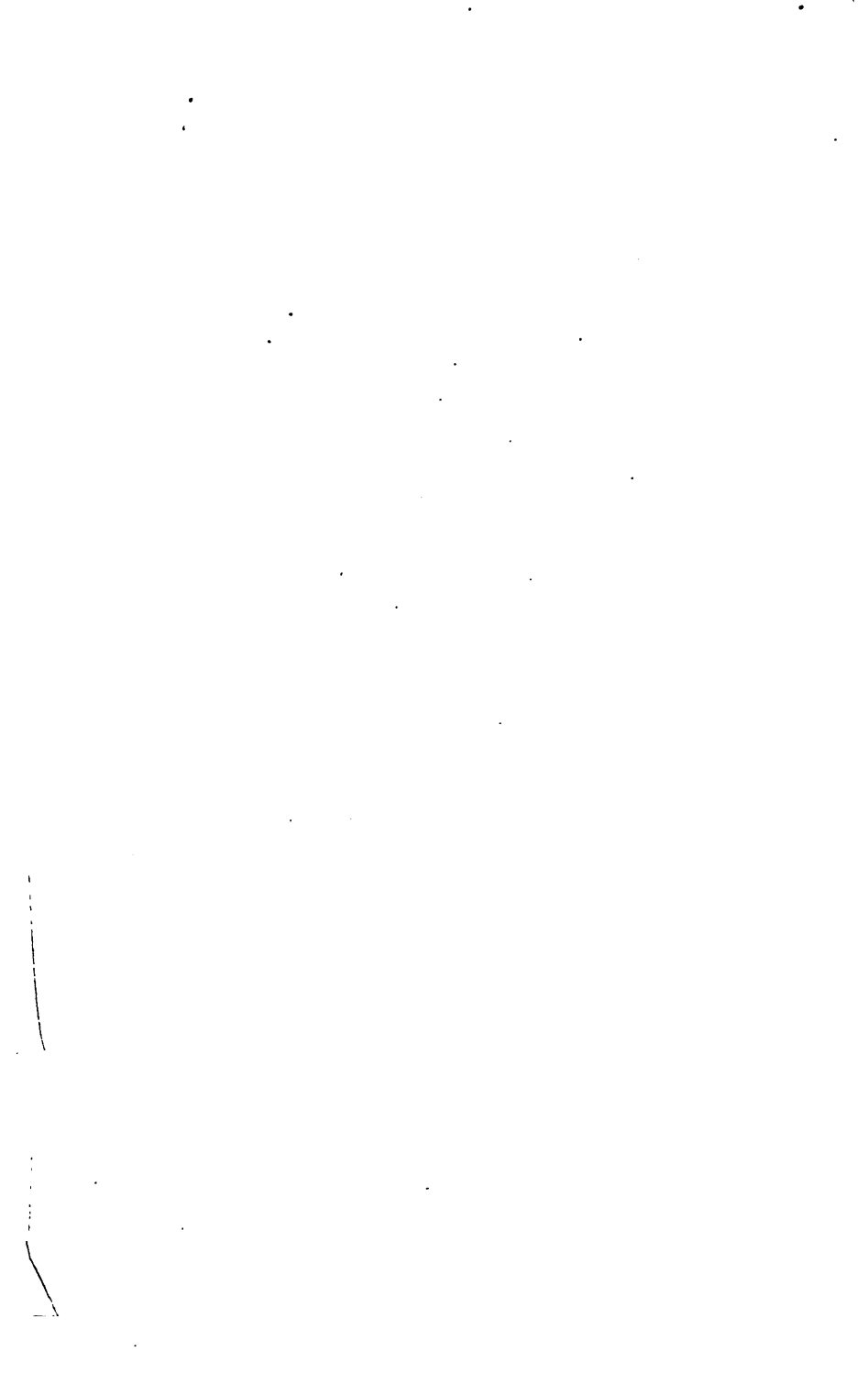
Yonge, W. C., 122

Young, Dr., F. R., 202, 283

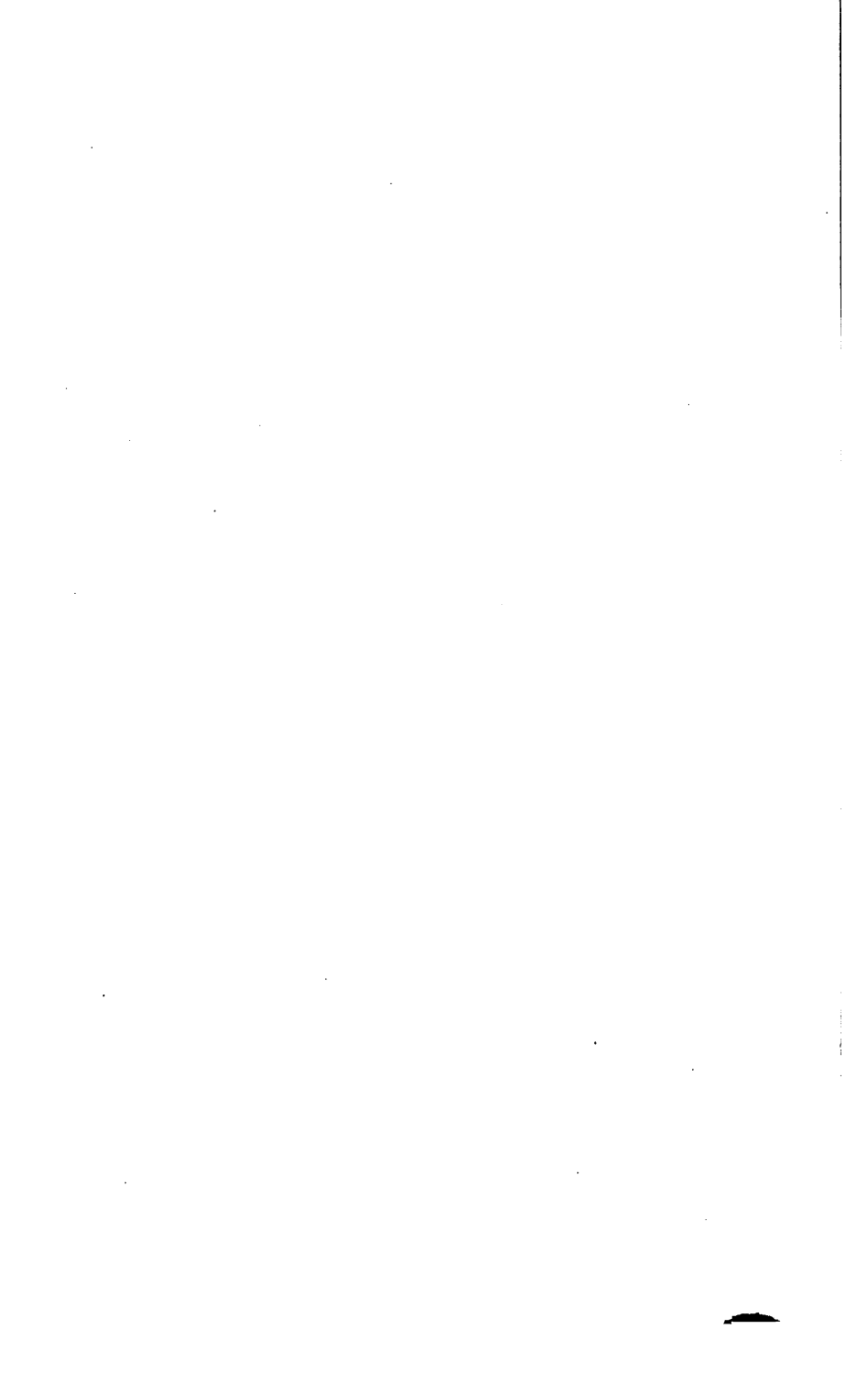
Young, Jas. (Faringdon), 232

Young, Jas. (Tetsworth), 260

Young, John, 259, 308







1957-6-2

